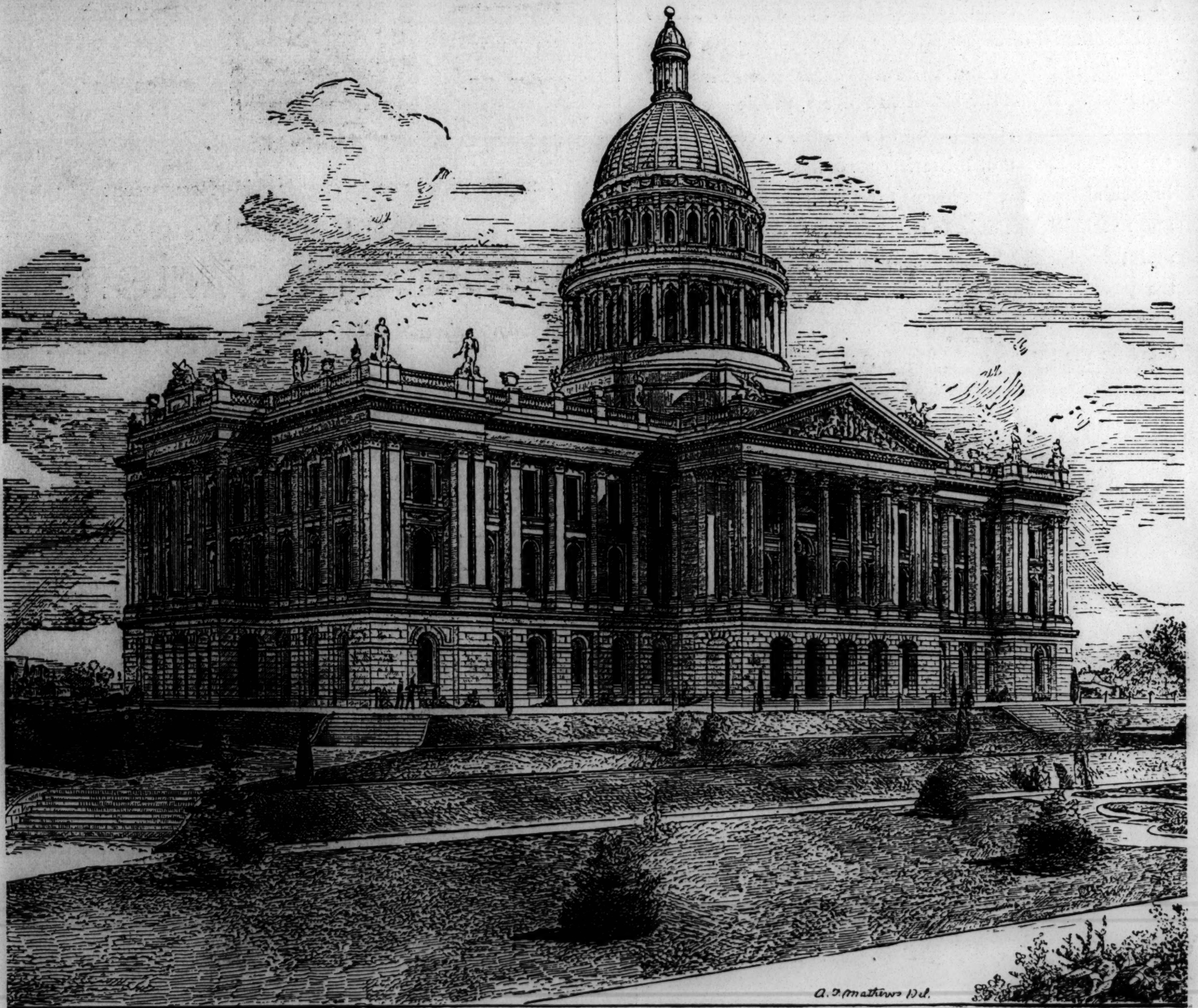


THE OCCIDENT.

VOL. XXX, No. 33.

SAN FRANCISCO, WEDNESDAY, OCTOBER 2, 1889.

WHOLE No. 1109.



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VOL. XXX.—No 33.

SAN FRANCISCO, WEDNESDAY, OCTOBER 2, 1889.

WHOLE No. 1109

AT SUNSET.

As the dying sun is shedding
His glory all around,
The Heaven-like gift of fancy
Seeks out its chosen ground.

The clouds above are sailing
Before the sky of blue,
Like the waves of ocean singing
Their old songs,—ever new.

The pine trees rising o'er me,
Give beauty to the scene,
And the winds among them whisper,
Of things that might have been.

The sun sinks lower, lower,—
Softly he goes to rest,
As a babe in the arms of his mother,
Drops, sleeping, upon her breast.

The balmy breath of the south wind
Kisses the heated cheek,
Bringing tears of saddest longing
To eyes unused to weep.

As the calm of twilight settles,
More soft than the breath of May,
The heart's deep passion and longing
As softly passes away.

The dusk grows deeper and deeper,
And the bird flies to the nest,
All the world around seems sleeping;—
Then the soul at last finds rest.

The trials of the day are over,
The wearying thoughts have flown,
And the quieting breath of evening
Finds the soul and God alone.

As the last red beam of sunlight
Drops lower, and fades away,
We learn that the peace of Heaven
Falls best at the close of day.

LIFE SHADOWS.

LAST WORDS.

"Go away, child, you're such a bother. Don't, dear, you muss my tie." Words thoughtlessly uttered, and almost unheeded, but the little arms fall from about your throat, and the lips puckered for a kiss relax and begin to quiver in pained surprise. The blue eyes looking up in yours in all the wonder of babyhood at the reception of her love and childish caress, fill with tears as the little feet, a moment ago pattering with joy to welcome you home, now hurry away, bearing a little wounded heart, quivering in its first grief, and throwing herself down upon the grass, the golden head sinks upon the baby arm, and sobbing wearily, she falls asleep.

You resume your novel and read, entirely absorbed, until some one suddenly says, "Come, daughter, something is the matter with baby." Frightened, you rise and go, and you find the little one, with her grieved little face resting on the chubby arms, out in the evening dew. But you notice the cheeks are flushed too much for health, and the tiny hands are hot and feverish.

As you kneel down to lift her up, turning uneasily, she whispers, "Go away, child, you're such a bother." Then you remember for the first time your own words, and the thought flashes across your mind, "Oh, God, what if she should die!" Instantly it is repressed and repelled, and you think it is only a childish sickness.

But the little one does not grow better as folded in your arms, the wee face pressed close to yours, now in willing caress, you try to soothe her. The old family physician bending over her, looks very grave, and pressing the hot cheeks with his gentle hand, says tenderly, "Poor little baby!" Then turning to the mother, says, "Madame, your child has the scarlet fever. Be very careful." And you, standing beside the cradle, fearing the worst yet hoping the best, at the sound of "scarlet fever" fall over the little one, sobbing, "Oh, doctor, she must not die!"

Then comes the re-action, and with it almost supernatural strength. And Oh, how earnestly you work! You count watching and waiting, striving and working as nothing. For baby you would give your very life. And as fever burns and suffering wastes the little life away, you pray as you never prayed before. 'Tis your

whole soul and life going forth to God, in all the agony of remorse and earnestness of love.

But the death-angel is already on his journey, and He who said, "Suffer the little ones to come unto me," has sent for baby. Already the wee hands are growing cold, the heavenly blue eyes are closed, the baby voice is hushed forever, and nestled close to the mother's heart, one little moan, a shiver, and all is over—baby is gone—gone. And clasping your hands, you cry, "God forgive me!"

Then crape and ribbons flutter from the door-knob. A little snowy coffin is placed upon the table in the parlor. The dainty baptismal robe, used before but once, when the little one was dedicated to her God, is brought forth to be worn at the baptism of death. To-day those vows are sealed in heaven. A shining tress of hair is given you, and you wander about the sad, dark house, wishing only to die.

Your minister says the last sorrowing words of sympathy, and you, standing beside the coffin, take your last look at the white baby face and golden head, and little hands clasping the tiny rosebud, and bending over the casket you kiss the hands, head and mouth passionately—the last time on earth—then gasp for breath. The coffin is placed in the hearse; slowly you follow it to the cemetery, and you hear the clods fall on what was yesterday the dearest treasure on earth. Numbly you listen to the words, "Dust thou art, to dust returning," "I am the resurrection and the life." You see the tiny grave filled up, then are helped into the carriage and return home, and you press your aching brain, trying to realize the terrible truth.

You come back into the cold, dark house, but a little while ago echoing the patter of childish feet and the glee of a baby voice—and baby's gone. And you take the bright lock of hair, but yesterday upon the shining head that to-day lies under the willow, and press the tiny curl to your lips, and those words of yours, like a lightning flash return, and you drop on your knees and wail forth, "Oh, God, forgive me!"

Yes, and the words will still come back to you in years to come. You will not be able to forget them, and regret will overshadow you as the clouds the sun. Ah, had you known those had been the last words to baby, they would never have been uttered. But until you meet baby upon the other shore, and receive the kiss of forgiveness from angel lips—until that time "Your soul from out that shadow Shall be lifted—nevermore."

M. G. C. EDHOLM.

CHRISTIAN LIFE AND WORK.

Report to the Presbytery of San Francisco, presented Sept 24th, 1889.

Since the Spring meeting of Presbytery your committee have held several meetings to consider the work given them, and have also endeavored to confer with the pastors regarding it. We were instructed last Spring regarding three matters.

1. We were authorized "to take such steps as we might deem best to unite the various young people's societies in a Presbyterian union or unions, in order that they be more thoroughly instructed in Presbyterian government, theology, history and practical work." We did take such steps, and carefully considered the whole question. Much time was spent in making arrangements for a mass convention, when it seemed best to the committee to postpone it for the present. The response on the part of the pastors was not sufficient to warrant our going further. The time did not seem ripe for it, and, rather than have it only a partial success we preferred to refer the whole matter again to Presbytery. We trust that if it is deemed best to hold such a convention and organize the union that the pastors will not only vote for it here, but be ready to co-operate heartily with the committee in making it a success.

2. We were instructed "to prepare and report a brief outline course or courses of training for Christian workers." This subject has received considerable attention. At the request of the committee one

of its members, Dr. Chapman, has prepared such an outline as suggestive of the work that needs to be done. We present it as a tentative plan, and if the work thus far done be in general approved by Presbytery, we will endeavor to perfect the outline.

Syllabus of plan for training of Christian workers to secure the increase of their strength and efficiency in the Spirit and Word of God:

PREPARATION.

1. *Instruction as to spiritual anointing for service.*
 - a. A distinct work subsequent to conversion.
 - b. The privilege of all believers.
 - c. A personal conscious experience.
 - d. Received by faith upon full consecration.
2. *Induce all to seek and secure this anointing of the Holy Ghost.*

THE WORD.

1. *Its Origin.*
 - a. When written.Testimony of ancient records to its antiquity and historical accuracy.
 - b. Where, by whom, and to whom written.
 - c. Why written.The distinguishing purposes of each book.
2. *Its inspiration.*
 - a. Its unity.
 - b. Prophecy.
 - c. Testimony of Jesus.
 - d. Resurrection of Jesus.
 - e. Influence of the Bible.
3. *Its doctrine.*
 - a. Human sinfulness.
 - b. Divine love.
 - c. Atonement.
 - d. Conditions of salvation.
 - b. Security of believers.

THE WORK.

1. *Dealing with enquirers.*
2. *Using the Bible.*

THE TRAINING.

- (1.) Prepare a syllabus with Scripture references to be used in all our churches.
- (2.) Organizing classes in each church and have stated meetings for drill and instruction in method of work.

- (3.) Conduct such drill and training in connection with the regular weekly prayer-meeting.

- (4.) Adopt and conduct a system of co-operative ministerial visitation for examination and instruction
- (5.) Enlist workers in active exercise of their gifts and attainments.

3. We were also instructed "to consider and report more fully upon the question of employing a Presbyterian evangelist." After full consideration of the question we do not believe it to be expedient to employ one. But we would commend to Presbytery the following plan: (1.) That the committee on Christian Life and Work endeavor to provide suitable aid for brethren who desire such help in holding special services in their churches. (2.) That the design of these special services would be the development of spiritual life in Christians, the drawing of sinners to the Savior, the leading of the young to decision for Christ, the evoking of the gifts and sympathies of all church members in all church work, and the fostering of a spirit of brotherly unity and co-operation among the pastors and churches in the Presbytery. (3.) That these evangelistic services be under the conduct of the pastor and officers of the church in which they are held.

Respectfully submitted on behalf of the committee.

JOHN Q. ADAMS, Chairman.

Presbytery accepted the above report, ordered it printed and distributed, and made it a special subject for consideration at an adjourned meeting, to be held in Calvary Church, Oct. 14th, at 10 A. M.

THE RELIGIOUS STATE OF MEXICO.

BY A MEXICAN.

The moral and religious state of the people of Mexico presents such varied aspects that they might be called contradictory and might lead astray the one attempting to form a judgment without having a profound knowledge of the state of affairs. The partisans of the Roman clergy allege that the majority of the Mexican people are Roman Catholics and Christians, and that it is an impossibility for them to change their religion, their adhesion to Catholicism being invincible. But this is not the truth. The Mexican nation is composed of two principal races, widely separated by language, social habits and condition, viz., the pure Spanish or Mestizo and the Indian in its various families.

The part that can be called pure Spanish, in which there is no mixture of Indian blood, is so insignificant that it scarcely deserves mention. It is not the most cultured. Individuals of it are found scattered all through the social scale—among the poor as well as the rich. Neither does it form a select nor aristocratic class, its classification belonging rather to the ethnological than to social or political statistics. Therefore, it cannot be claimed that the members of this part of the Spanish race, on account of their origin, are necessarily fervent and fanatical Catholics. According to their surroundings, they profess different beliefs. Many of them are Protestants, others Free-thinkers, not a few are indifferent in matters of religion and some are Catholics.

The part of the European race called Mestizo, composed of the descendants of the Spaniards and Indians, that speak Spanish and have Spanish customs or similar ones, is the largest and most civilized class in the Republic. It is this class that has conquered independence, that has directed politics, that, divided in factions, has fought since 1821. Finally triumphing over its antagonist, it has reorganized the country under a constitutional regimen and created the *Reform*. As may be readily discerned, this race is essentially progressive. It is the leading principle in the nation's life, and by reason of its numbers, elements and tendencies marches steadily forward. It drags in its wake the aboriginal race, that for three centuries, because of its ignorance and abject condition, remained stationary. It has also assimilated many individuals of pure European race, making them participants in its struggles and aspirations. In a word, the Mestizo race represents the civilization of Mexico. It is in this race, whose majority, as we have seen by its political and moral history, is progressive, that the clerical party believes that it has its greatest number of enthusiastic and docile adherents. And truly, it must be confessed that if the Catholic clergy have any strength worthy of consideration, it must be sought for in the Mestizo race—in the branch that since 1827 has belonged to the conservative faction and that is the most accessible to the preaching of the priests. But it must be remembered, at the same time, that this support by no means counter-balances the influence of the great anti-clerical branch. It is composed mainly of men and women of limited intellectual culture, although it also comprises individuals of good social position—rich land-owners, merchants and manufacturers. They are Catholic by routine, tradition, or for social considerations. They have money, but as far as religious instruction is concerned they are on the same level as the poorer class, and are incapable of helping the clergy in any project that would jeopardize their material interests. A few of them content themselves with giving alms in secret that are very far from being equal in number to the gifts of the opulent Catholics of former days, so that the clergy bitterly complain of the coldness and avarice of its present followers, and in the pulpit and clerical papers mournful complaints are daily heard of the indifference of the rich Catholics. Nevertheless, the efforts of the clergy, and especially of the Jesuits, which the archbishop and bishops of various dioceses have imported from Europe to help them, are redoubled. Jesuit missionaries are scattered in different directions to inflame the minds of the people and to collect alms. Some of them in their impatience have provoked riots, as in Guanajuato, but they have

been quickly made to feel that times have changed and that the authorities are watching over the observance of the laws. However, it should not escape the attention of the ruling powers that these undermining labors of the clergy involve a grave danger for the future if not for the present. Popular ignorance has ever been the most powerful weapon of Roman Catholicism. Wherever the masses are unlettered there is found the best soil for superstition. But the Mestizo race is not Catholic in its majority, nor believers in Catholicism by inherent conviction.

Now let us see what is taking place in the Indian race. Although this forms nearly half the population of Mexico, it is not homogeneous, being divided by language and distinct habits—sometimes by such inveterate hatreds that union between the different tribes is more difficult than union with the Mestizo race. This disunion, once the reason why a handful of Spanish adventurers were able, with unparalleled facility to subjugate in the fourteenth century this whole country, is still the cause of the whole races having no common aspirations. To the superficial observer the Catholic religion was a bond that united all the indigenous tribes after the Conquest. To the thoughtful and attentive observer no such bond exists, because what was given to them was not religion. No, it was not religion. The Indians are neither Catholics nor Christians. They are idolaters in the worst sense of the word. The missionaries who in the sixteenth century boasted of having converted them did nothing but change the aspect of their idols. The gross and misshapen saints that they to-day worship in their village and forest temples, are very similar to the idols of their ancient religion. The first friars and those that followed them could teach them nothing of religion. They did not know their language and it did not suit them to do so. What do the Indians know of the gospel? Nothing. Their worship consists of superstitious formulas, senseless prayers, processions, fireworks, drunken sprees and giving to the priest. The great object of the Catholic propaganda is to fleece the poor. When the Indian had nothing to give the friar he was put to labor in the mines, the haciendas or forests. It was consecrated servitude. The Indian worked for the Catholic saint, but the curate or convent reaped and yet reaps the product. In a word, this is all the religion that the Catholic clergy has ever taught the aboriginal race. To the Indian, Jesus Christ is not the Savior of the world. He is not God; he is the idol, the Senor de Chalma, the Senor de Ameca, the Senor de Tepaltzingo, a more powerful fetish than that of the neighboring village, sometimes inferior to St. Anthony, Nicholas or Augustine. What Indian does not worship and venerate more the idol of Tepeyar, the virgin of Guadalupe, painted on a coarse Indian mantle, by order of Hernan Cortes and the friar Zumarraya, than our Savior Jesus Christ?

This worship rendered to the virgin of Guadalupe represents perfectly the work of the Roman clergy of Mexico so that it can be truly said that the aboriginal race is not Catholic, but idolatrous. To lift this race from such a condition should be the aim of popular education and evangelical labor. The Roman clergy could control them through their dense ignorance, were it not for the vigilance of a liberal government. The Indians would defend their local idol, but would not venture on enterprises of more importance. The Jesuits knew how to make use of native instincts, and on this account the Archbishop prefers them for work among the Indians to the less astute Mexican clergy.

They are capable of preaching a crusade of idols and of disturbing the public peace. As we have seen this people is not Catholic in belief, it will be Christian when the white light of the Gospel, instead of the blazing torch of Roman fanaticism, illumines its conscience.

Father: "My son, you must not dispute with your mother in that way." Boy: "But she's in the wrong." Father: "That makes no difference; and you might as well learn, my child, once for all, that when a lady says a thing is so, it is so, even if it isn't so!"—Pick Me Up.

LITIGATION.

SENEX SMITH.

One of my neighbors was in town the other day. He hitched his buggy in the street. A careless fellow came along, ran into his buggy and smashed the hind wheels. The damage was about fifteen dollars. He went to a lawyer, who was a personal friend of his, to find out what he could do. The lawyer said: "John, it is my business to bring suits or to defend them. As a lawyer I, of course advise you to go ahead. You have a good cause, and are bound to win. But, as a friend, and knowing that you are a poor man, I suggest that you work out a little sum in arithmetic before you start. I know that fellow. He is one of the fighting kind. He likes the excitement of a contest. He will get some pettifogger to help him. I will have to charge you fifty dollars for my services. Your time in attending to the suit, and the worry of it, will amount to half as much more. So, if you succeed, you are out of pocket seventy-five dollars; and if you collect the fifteen dollars damages that the court will give you, you get back only one-fifth of what the thing has cost you. And such is the glorious uncertainty of law, it is possible that you may fail, and have a bill of costs that will swell the expense of the experiments to one hundred dollars."

John looked at the figures, and yet he hesitated. He was mad. He felt that the reckless buggy-smasher ought to be punished. He said:

"Can't I get him arrested for malicious mischief?"

"Possibly you might; and yet if he should be able to show that your buggy was not as close to the curbstone as the ordinance requires, and that he was only careless, you could not sustain the charge. Carelessness may be a sufficient basis for a civil suit, but not for a criminal one."

"Well, it's too bad that it costs more to get justice than it amounts to when you get it. No doubt what you say is true, and since it is, I don't wonder that we have a lawless element in all our communities. They do as they please, knowing that there are lots of legal loop holes, and lots of pettifoggers who live by putting rouses through those loop holes. They know, too, that poor folks like myself cannot afford the luxury of litigation. I'll go and pay the wagon-maker, but I'm awfully a' mind to give that fellow a thrashing when I meet him."

"Don't you do it. For, in the first place, he might thrash you; and, in the second place, he would have you arrested for assault and battery, and you would find twenty-five or fifty dollars. This would not help you to pay the wagon-maker."

When John came home and told me the story, I was at first indignant. I said to myself: "If this had happened in a semi-barbarous country, John would have taken the fellow at once before a magistrate, who would have heard the parties and awarded damages on the spot." But then I remembered that the magistrates in such countries have the reputation of deciding in favor of him who can give them the biggest bribe, and I concluded that our system, with all its costly forms, may be better on the whole. And yet the question would recur, "Why should justice be so costly in our land of high civilization and boasted freedom?" I could not answer it. But it drove me as all my perplexities do, to the Bible. I read there what our Savior said in his sermon on the Mount: "And if any man shall go to law with thee, and take away thy coat, let him have thy cloak also." And then I turned to what Paul wrote in 1 Cor. vi. 1-9. I do not claim to understand these passages fully, but it is evident that they discourage litigation. And this is the tendency in our system by reason of its costly formalities. If litigation was cheap and its processes summary, there would be a great deal more of it.

I have lived for nearly seventy years; have transacted a good deal of business, both for myself and for others, and yet I have never been

EITHER PLAINTIFF OR DEFENDANT

in a law-suit. I have been tempted to sue many times, but I waited for "the sober second thought," and then concluded not to do it. I have always found that patience and kindness were better than writs and declarations. If I treat even a bad man

like a brother, I may touch a lingering cord of the better nature in his heart. And if I treat a good man as an adversary, and there is a single satanic cord in his breast, I make it vibrate.

There are people who find a morbid pleasure in litigation. A rich, but quarrelsome, old fellow is reported as saying: "Some people find their fun in a dance, some in a horse-race, some in betting on cards, some in a mill between two mashers, some in a dog-fight, but for me the fun of all fun is a law-suit." The law-suit excites many of the passions of our fallen hearts, and if successful, gratifies them. Very few enter upon a contest in the courts from pure love of justice. There is nearly always some selfish motive. This is seen in the fact that in so many cases extravagant damages are claimed. If a woman brings suit for a breach of promise against a recreant wooer, she declares that she is injured to the amount of one hundred thousand dollars. But she will be delighted if the jury gives her a verdict for five thousand dollars, though she has promised the lawyer, who has taken the case on speculation, one-half of what she gets. Old and doubtful claims are hunted up, and suits are commenced on them, not with any hope of success, but with the expectation of blackmailing the defendants—of getting them to pay something to remove a cloud from their titles. The more I study this matter, the higher is my appreciation of the wisdom of our Lord and his apostles in discouraging litigation.

And now, though I may be getting tedious on this theme, there is one point to which I wish to call special attention. Paul says, in writing to the litigious Corinthians: "Nay, but ye yourselves

DO WRONG."

Is it not so in the great majority of cases? Do many suitors come into our courts with clean hands? The case of John and his buggy will illustrate this. I said to him: "No doubt that fellow was careless, but are you sure that you, too, were not to blame? Did you drive close to the curbstone so as to encumber the street as little as possible?" He winced at this, but as he is an honest fellow, replied: "The truth is, I was in a hurry, and did leave the buggy standing straight out into the street. There was room enough, however, and the fellow need not have run into it."

"True, he need not, but when a man goes to law, he must be able to show that he himself is guiltless. You violated a town ordinance in leaving your buggy as you did. You might have been arrested and fined. Your wrong did not excuse his, but it ought to make you regard him charitably. Instead of treating him as an enemy, go to him as a friend, and talk the matter over. I tell you, if we had to be without sin ourselves before we cast stones at others, there would be very little strife in this world."

HOW IT ENDED.

And now let me tell the rest of the story. John hunted up the man who had broken his buggy, and finding him sober and alone, he said: "Dick, I was very careless, the other day, in the way I hitched my buggy. I had no business to make you and others turn out to avoid it. And yet, Dick, I think you were a little hard on me to smash things as you did."

"Yes, John, I was, and I have been ashamed of myself ever since. But if you had gone and sued me, or had me arrested for malicious mischief, I would have fought you, to the bitter end. Now, however, since you come to me like a man, to talk the matter over, and acknowledge that you, too, were in the wrong, I will pay half of the damages." And he did so. How much better that was than having a long and bitter quarrel, and paying ten times as much in costs and lawyers' fees as it took to repair the buggy! Nine-tenths of the litigation could be avoided if even one of the parties had the spirit of Christ.—*From the Herald and Presbyterian.*

"Johnny," said the farmer to a lad who had arrived with the summer boarders, and who was watching him turn the grindstone, "Kin ye read?" "Yes, sir." "And write?" "Yes, sir." "And spell?" "Yes, sir." "Well, s'pose ye jest spell me a little while at this grin'stone till I go and feed the cows."—*New York News.*

WORLD'S MISSIONARY COMMITTEE OF CHRISTIAN WOMEN.

At a Woman's meeting held in connection with the General Missionary Conference in London, June, 1888, it was proposed that a World's Missionary Committee of Christian Women should be established, which should form a means of communication between the different denominational, union, and other great (not local or parish) societies. The object of such committee is to secure concerted action on the part of all Women's General, Foreign and Home Missionary Societies. 1. For special prayer. 2. For united effort for other objects, as, for example, the legal relief of the twenty million widows in India. 3. For the arrangement of any general conference that may be deemed desirable.

This committee has now been formed. Its chairman is Miss A. B. Child of Boston. Other members represent nearly all great missionary societies in this and other lands. By action of the Central Committee of the five societies representing Foreign Missionary work among the women of the Presbyterian church in America, the president for the year is their representative in this World's Committee.

Special prayer is requested by the committee, "in all Woman's Societies, for the Conference to be held at Berlin at the call of the King of Belgium, with reference to the liquor traffic on the Congo river."

It is earnestly hoped that this committee, its requests and suggestions, may have careful and loving consideration from all women in the Presbyterian church engaged in Foreign Missions. Its formation recognizes and emphasizes the kinship of all thus engaged in the service of our Lord Jesus Christ. As such it is worthy the co-operation of Christian women all over the world. M. W. T.

NATIONAL WOMAN'S CHRISTIAN TEMPERANCE UNION.

The sixteenth convention of the National Woman's Christian Temperance Union meets in Battery D., Chicago, Nov. 8, and continues through the 12th, with meetings of special interest on the Sabbath day. The society represents over two hundred thousand earnest-hearted women who are devoted to works of philanthropy along lines that build up the temperance reform. That their view of this reform is very broad is proved from the fact that they have forty distinct departments of work, under the general heads of Preventive, Educational, Evangelistic, Social, Legal, and the Department of Organization. Through their influence, scientific temperance instruction has been secured by law in all the territories, in all schools supported in whole or in part from the United States Treasury—namely: West Point, Annapolis, the Indian schools, army post schools; and in twenty-seven States the same laws are now in operation. They have special lines of work for soldiers, sailors, miners, and all classes who are in circumstances of especial temptation so far as pure and wholesome habits of life are concerned. They have a network of juvenile societies extending from Tampa Bay to Puget Sound. They have a systematic course of reading for mothers, and mothers' meetings are a feature of the local auxiliaries. In these heredity and hygiene are subjects especially considered. They have a publishing house in Chicago which sends out about sixty millions of pages annually, and prints *The Union Signal*, which has sixty thousand subscribers, and is the chief paper ever edited and published by women. Their gospel work has permeated the nation, and was never more earnestly pursued than now. In the social realm they seek especially to enlist the influence of young women, and to hold up the standard of total abstinence for others' sake. The Department of the White Cross and the White Shield, which is one of the largest, has called especial attention to the securing of laws for the protection of women, and to the equalizing of the standard of an upright life, making it the same for men that it has always been for women. This society has about ten thousand local auxiliaries, and representatives from every State and Territory will be in attendance at the coming Convention.

THE CHRISTIAN'S LIFE AND GROWTH.

PS. 66:16 AND EPH. 4TH CHAP.

O. C. P.

What are some of the lessons that we gather from these portions of the Holy Scriptures, for our study this week? The Royal Psalmist in Psalm 66 says: "Make a joyful noise unto God, sing and praise Him; see what He hath done, how great are His works," and then he tells us to bless God for His benefits; then he vows for himself religious services to God, and finally declares God's goodness to him. From the last we will take a part for our lesson.

The psalmist invites us to come and hear, all who fear the Lord, and he will tell what God hath done for his soul. Ps. 34:11-15, 8:6, 23:3, 86:13.

This is also for all who are followers and worshippers of God, for all who fear God with a godly fear (Ex. 34:8-14; Ps. 5:7; 1 Cor. 14:25) and have the love of God in their hearts, and a desire to do His will. Is. 66:6; Rom. 5:8, 8:35-39; 1 John 2:5; Ps. 51:6-16.

Then turn to what Paul writes to the Ephesians, and we can apply the same words to ourselves. We will take up portions of the fourth chapter of Ephesians. We find by studying this chapter that Paul waits in two ways—a negative and a positive.

He tells us not to walk as the world does, but to walk in the way that Christ has shown us. Phil. 1:9; 1 Thess. 2:12; Phil. 1:27; Col. 2:6. That we change our conversations and thoughts and acts as Christ would have us do. Col. 3:8-9; Heb. 12:1; Rom. 6:4-5, 12:1; Phil. 2:20. And he tells us how to act and do, what we are to guard ourselves and refrain from. Col. 3:8-9; 1 Thess. 4:11; Jas. 4:7; 1 Tit. 5:9.

Then he says why we are to do so, and for what reason. "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." Rom. 12:5, 8:23-24; Eph. 1:13-14; Titus 3:2.

He goes on and says that there is one body and one spirit; then there is one faith, one hope, and one Lord, etc. Rom. 12:5; 1 Cor. 12:11-13; Eph. 2:18; Gal. 3:27-28.

And that grace is given to us according to the measure of the gift of Christ, which is unlimited. He gives to us as we want it, or are in need of the gift. Rom. 12:3; Heb. 8:10; John 3:13-15; 1 Cor. 1:4; Gal. 2:19-21. That by speaking the truth in love we may grow up with Him in all things, which is Christ. 2 Cor. 4:2; Ps. 21:3; Is. 59:17; Ps. 37:30. By doing so we are renewed in the spirit of our minds. Rom. 12:2; 2 Cor. 3:10; Eph. 5:10; Ps. 80:3-7-19. That we put on the new man, which after God, is created in righteousness and holiness of truth. Rom. 6:4-5-8; 2 Cor. 5:17; Gal. 6:15; Col. 3:10.

We must not alone live a Christian life, but we must grow, and we should see that we do so, for, by doing so, we grow in grace more and more. Ps. 1:3, 84:7; John 15:2; 2 Peter 1:5; 2 Thess. 1:3.

We may be asked, How can we grow in grace? We can do so by taking up our daily duties and performing them faithfully, the duties that God calls on us to do. Prov. 28:20; Deut. 10:4-12; Luke 1:78; Rev. 2:28. Then again we must not allow anything to come between God and us, we must be up and be doing His will. 1 Cor. 2:1; 2 Peter 3:9; Acts 13:38; 20:21; John 21:15. And as we work and strive for the cause of our Master, so is our Christian growth increased and added to daily. Acts 20:24; 1 Cor. 2:9-13; Heb. 2:7-9; Rev. 4:9-11; Ps. 15:4; John 2:23.

And if we expect to have our weaknesses and failures borne with, we must bear with those of our fellow Christians, looking unto the Great Example Jesus Christ, and not taking those who are like ourselves; for how can we love our Lord and Master if we do not love our fellow Christians; and as we draw nearer and nearer to the end of our lives here, and to Christ, we shall be more like Him.

Sunday-school Lesson.

Fourth Quarter—Lesson II.

October 13, 1889.

THE ARK BROUGHT TO ZION.

2 Sam. 6:1-12.

Memorize vs. 11. 14.

GOLDEN TEXT:—"The Lord loveth the gates of Zion more than all the dwellings of Jacob."—Psalm. 87:2.

INTRODUCTORY.

After its capture Jerusalem became the capital of the nation. David wished to make it the center also of the national worship. The ark was the symbol of the divine presence and the central feature in the religious ordinances appointed by Moses. For many years the ark had not rested in its proper place in the tabernacle. Since the Philistines sent it back it had stood neglected at Kirjath-jearim. In order that the national worship should be re-established and that the metropolis of the kingdom should be the metropolis of the religious life of the people, it was necessary that the ark should be brought to Jerusalem. Preparations were made, therefore, for bringing the sacred symbol to the capital, with proper ceremonies.

EXPLANATORY.

1. *Again David gathered together.* "Again" refers to a former gathering of the men of war, either at the time of David's coronation (5:1-3), or for the Philistine war. 5:17-25. *Thirty thousand.* In 1 Chron. 13:1, we learn that David consulted with the captains of thousands and of hundreds, and with the leaders, and proposed to them the bringing up of the ark. The proposition was pleasing to them, and all Israel was gathered. 13:5. From the smallness of the number that took part in the ceremony, and the fact that they were "chosen men," it is probable that only representatives from all the tribes and families were present.

3. *From (or, to) Baale of Judah.* Kirjath-jearim, where the ark had rested since its return from the Philistines. 1 Sam. 7:1, 2. Its former name was Baalah. Josh. 15:9; 1 Chron. 13:6. *The ark of God.* The ark was a chest, whose lid was the golden mercy-seat overshadowed by figures of cherubim, and containing the tables of stone on which the commandments were written. It belonged in the Holy of holiest of the tabernacle, but was taken out and carried to the battle-field in Eli's time, when it fell into the hands of the Philistines. Proving a curse to them they sent it back, and at last it was received at Kirjath-jearim. See 1 Sam. 6. *Whose name.* Rather, *Which is called by the name, the name of Jehovah of hosts, who sitteth enthroned upon the cherubim.* The ark was the symbol of the covenant, and it was over the mercy-seat, between the cherubim, that the Lord manifested himself in visible form to his people.

3. *Upon a new cart.* One that never had been used for any other purpose. So Jesus rode on an ass whereon yet never man sat, and was laid in a new tomb. Luke 19:30; Matt. 27:60. It was a violation of law, however, to carry the ark on a cart at all, as it was to be borne on the shoulders of Levites. Num. 3:29-31; 7:9. *The house of Abinadab.* Still called by his name, although he was scarcely living now, as the ark had been there for at least seventy or eighty years. In Gibeah. Rather, *On the hill;* which the word means; some elevation near Kirjath-jearim. *Sons.* Descendants in general.

5. *Played before the Lord.* Danced to vocal and instrumental music. Compare 1 Sam. 18:7. *Instruments made of fir wood.* In 1 Chron. 13:8 the reading is, *with all their might and with songs,* and this is probably the correct reading here. *Harp and psalteries.* Stringed instruments, whose exact form can not be determined. Josephus says the harp had ten strings, and was played with a plectrum, a small ivory instrument with which the strings were struck, while the psalteries were played with the fingers. *Timbrels,* or tabrets, were kinds of drums or tambourines. *Cornets*—rather, *Sistra,* were instruments that were held by a handle and shaken. *Cymbals* were plates of metal held in the two hands and clashed together.

6. *Nachon's threshing floor.* The locality is unknown. In 1 Chron. 13:9 the name is *Chidon.* The threshing-floor was a level spot, prepared in circular

form, perhaps fifty feet in diameter, beaten hard and made smooth. The grain was carried in small sheaves and spread out on this floor, and animals then trod over it until it was all threshed out. *Shook it.* The ark seemed to be in danger of falling off the cart as it rolled over the rough ground, or as the oxen stumbled, and Uzzah took hold of it to steady it.

7. *God smote him.* A similar act of irreverence once before (1 Sam. 6:19) was also punished in a like manner. In explanation of what seems such a severe penalty for a well-meant act, we need but to remember how positive and explicit were the laws which secured the sacred ark from everything irreverent. The Levites were to carry it, but even they might not come near it until it had been covered by the priests: nor were they to touch it except by the staves provided for bearing it. See Num. 4:5, 15, 19, 20. It is to be supposed that Uzzah was a Levite, and if so he ought to have known these divine rules. But the ark had been so long in his house that Uzzah regarded it with too great familiarity. The people, too, had lost their reverential feeling towards the ark. Nor was David himself free from blame in permitting such a disregard of the law. He was about to set up the religious worship of his kingdom, in his new capital, and he ought to have taken care that the law was observed in the most minute particulars. It was necessary, therefore, to re-impress the forgotten fact of the awful sacredness of the holy symbol.

8, 9. *David was displeased.* His feeling was of grief mingled with anger. *Made a breach.* Broke forth, implying suddenness. See Ex. 19:22. *Perez-uzzah.* The breach of Uzzah. It was the custom to name places by the events occurring there, thus perpetuating the history of the events. *To this day.* To the time when this book was written. *Afraid of the Lord.* His feelings quickly changed when he saw the disaster which had been occasioned by the ark.

10. *Would not remove the ark.* Abandoned his purpose, and would not take it up to Jerusalem. The death of Uzzah made him afraid to carry the awful symbol into his own city. *Unto him.* Showing that he was already living in the "city of David." See also v. 16. *The house of Obed-edom.* He was a Levite of the family of Merari. 1 Chron. 15:18, 21, 24. He was a porter, and also a player on the harp. 1 Chron. 15:18, 21, 24; 16:38, 42. He is called a Gittite, it is supposed, from Gath-rimmon, the town in which he dwelt.

11. *The Lord blessed Obed-edom.* In what particular ways we are not told; probably both in temporal and spiritual things.

12. *It was told King David.* The people would watch with some solicitude, after that day's experience, to see what would be the result in Obed-edom's case of the presence of the ark in his house, and soon it began to be manifest that special blessings were coming from God upon him and his household because the ark was under his roof. *So David went.* His fear had vanished, and he was assured by what he heard that wherever the ark might rest blessings would come. So he went again and brought it into his own city. *With gladness.* With songs and shouts and festal rejoicings. The details are given in the subsequent verses. Sacrifices were offered as the procession set out. In 1 Chron. 15:26 it is said that "when God helped the Levites that bare the ark... they offered, etc." David was clothed in fine linen. There was a great company of singers, with musical instruments. The song sung on the occasion is given in 1 Chron. 16:7-36 and Psalm 105. A new tent was prepared for the reception of the ark, the old tabernacle still standing empty at Gibeon. 1 Chron. 16:39. This was a great day in David's life, and in the history of his kingdom. He celebrated it by offering burnt-offerings and peace-offerings, and by making gifts of food and wine to all the assembly.

PRACTICAL SUGGESTIONS.

It is a sad thing for any nation, home, or individual, when the institution and ordinances of religion are neglected. Broken down altars and vanished "ark" can bring only trouble and unhappiness.

Blessings are often unrecognized, even when close beside us. The ark remained hidden away in Kirjath-jearim with all its power to bless. So afterward in Obed-edom's house.

In serving God, however sincerely, we must be

careful to do it in the way God has prescribed and not in our own way.

Pageant, pomp and procession in the worship of God amount to nothing, and do not honor God, if His commandments are not obeyed.

One disobedience leads to others. The putting of the ark on the cart—a disobedience—almost made necessary the steadying of it with the hand.

It is a fearful thing to violate the divine holiness in any way. Irreverence and profanity in any forms are perilous sins.

The very instrument of blessing and life becomes an instrument of death to the disobedient. In like manner, the rejected cross is a savor of death unto death.

When God smites we should not be angry, but should patiently bow before him, seeking out the causes in ourselves of the divine wrath, and beseeching forgiveness.

Wherever religion is admitted it blesses the home and all the household. A Bible that is read, a prayer closet, an altar of worship, blesses the whole household.

The influence of one household that obeys God and receives his blessing often leads many others to seek after God.

We should serve God with obedience and with gladness, rejoicing to do his will and carry the ark of his blessing to its own resting-place.

PUTTING HEART IN IT.

The customer was a prudent matron from the country, careful in her shopping.

"It is a pretty piece of goods and just the color I want; but I am afraid it will not wash."

One of the shop girls behind the counter bowed indifferently, and turned away. The other said eagerly, "Are you going to another part of the store, madam? For it is my lunch hour and I will take a sample to the basement and wash and dry it for you before you come back."

The color of the fabric proved to be fast, and the customer bought it, and asked the name of the obliging shop girl. A year afterward she was again in the same store, and, on inquiry, learned that the girl was at the head of the department.

"She put as much life into her work as ten other women," said the manager.

One of the most prominent business men of New York said once: "I have always kept a close watch on my employees, and availed myself of any hint which would show me which of them possessed the qualities requisite for success for themselves and usefulness to me."

"One day, when I was passing the window of the counting room, I observed that the moment the clock struck six all the clerks, with but one exception, laid down pens, though in the middle of a sentence, and took up their hats. One man alone continued writing. The others soon passed out of the door."

"'Petitt,' said one, 'has waited to finish his paper as usual.'"

"'Yes. I called to him to come on, but he said if this was his own business he would finish the paper before he stopped work.'"

"'The more fool! I would not work for a company as for myself.'"

The men caught sight of me and stopped talking but after that I kept my eye on Pettit, who worked after hours on my business, 'because he would have done it on his own,' and he is now my junior partner."

The success of a young man or woman depends largely on the spirit which he or she puts into it. Many good workmen, who are faithful to the letter of their contract with their employers, remain salesmen and book-keepers until they are gray, while others pass over them and become heads of establishments of their own. To the first class their employment is only so much work for so much wages; they "have no heart in it," to the second, according to the old, significant phrase, it is an outlet for all their own energy and ambition.

An engine, perfectly finished and competent for its work, and no fire in it, is a fit type of the first class; the same engine with its steam up, rushing along the track, of the second.

Be sure, boys, that you are able for your work and are on the right track. Then don't spare the steam.—*Youth's Companion.*

THE STORY OF JACK,

WHO WANTED TO SEE A GOBLIN.

There once lived a little boy—Jack, who had read so much of fairies and goblins that his little brain was quite full of them; and he fancied if he could but make the acquaintance of one goblin he should be happy for all his life. He had been running in the fields all the afternoon, gathering buttercups and daisies, and sweet-smelling clover. The rich perfume at length made him very sleepy, and he sat down in the long grass.

"I should like to see a goblin," said he, as he laid his head down among the buttercups.

And a goblin he did see—the funniest little man darted suddenly up before him. His face was quite yellow, his chin long, and his nose still longer.

"My dear!" said he with a chuckle in his voice, "here is a box of sweetmeats. If you take one of them you can understand the language of birds and animals, and can assume their shape; but beware, and do not laugh, else you cannot return into your old body."

"That was a real goblin, I am sure!" cried Jack; and he jumped up, and looked at the box. It contained blue, crimson and violet sweetmeats.

He tasted one of them, and they were very sweet.

"Oh, I should like to be a stork!" cried he, delighted. "Such as I have seen in my picture-book."

Then his legs shrivelled together, and grew long and red. His pretty leather boots changed into funny short feet, his arms grew into wings, and his neck became about half a yard long, and his hair turned into soft feathers, and covered his whole body.

"What a charming goblin," cried Jack, "to give me the sweetmeats!" And he walked in the clover with his long feet.

He saw two storks in the distance smoothing their feathers, and went towards them.

"Good morning!" said one of them in the stork language. "Would you like a part of a frog's leg?"

"Or a quarter of a lizard?" said the second. And he handed it politely to the new acquaintance.

Jack could do nothing but make a bow, and say he had no appetite that afternoon.

"We are practising a new dance," continued the tallest of the two storks. "We are invited to a party this evening."

He walked through the fields with long, majestic steps; the second poised himself on one leg, flapping his wings gracefully; but Jack thought they looked so silly and funny, that he forgot the bidding of the goblin, and laughed aloud. At the same time he heard a mocking laugh near him, "Ha! ha! ha!" and the storks, startled, flew away over the fields.

Jack looked around frightened; the clover did not smell so sweet to him; it was growing dark, and he thought of running home.

Suddenly he remembered that he had laughed, and could not regain his own form, and he wished he had never seen the goblin. And in the distance he heard the goblin's voice—"Ha! ha! ha!"

"What is the matter with you, Mr. Stork?" said an owl, who sat near him on the ground. She had large round eyes, and a hoarse voice and crooked beak.

"I am a little boy, who has been changed by a naughty goblin," answered Jack, crying bitterly; "and I cannot get back into my own body!"

But the goblin was laughing in the distance—"Ha! ha! ha!"

"I am sorry I cannot help you till the moon rises; I am blind while the sun shines."

"Oh, dear! my mother will be very anxious if I do not return till then. "Can you help me Mrs. Owl, when the moon rises?"

"Yes, I will help you if you will change into a little bird. I will eat you for my supper."

And again it sounded in the distance—"Ha, ha! ha!"

Jack ran away much frightened from the cruel owl.

"Oh, dear! my father and mother will seek for me in the garden and the wood. I shall never see them again! Oh, I am very unhappy?"

And Jack sat up in the grass, rubbing his eyes, and looking very uncomfortable. The clover cast its sweet perfume round him, and he perceived he had been fast asleep and dreaming. He fancied he heard the goblin's laugh in the wood—"Ha! ha! ha!" but it was a parrot that had escaped from one of the cottages, and was laughing, as it had been taught to do.

Jack ran home quickly, and arrived just in time for supper. He felt very glad he had been dreaming, and not seen a real goblin. He ran past the wood, and the parrot screamed, "Ha! ha! ha!" How he rejoiced that no goblins existed except in fairy stories!

"THE SENTINEL OF THE GOLDEN GATE."

"And she sits by the gate
With its lintels of rock."

Under the above poetic title, a novel little "journallette" (if we may coin a word to suit a purpose) has been published by our energetic and progressive townsman, Wm. W. M. Cubery, Electric Power Printer, of 415 Market St. In the initial number there are numerous little hints of value to the public and the printing fraternity in particular. All who want to know how much of the artistic element can be imparted into the realms of practical business should make it a point to obtain one of these exquisite little publications. They are printed upon the superb steel folders which are manufactured in this country, and have caused quite a departure from the old styles of menu cards and ball programmes. No business man of average commercial push can disguise the necessity of advertising the existence of his establishment and superiority of the class of goods which he offers to the public, and at the same time that public to which the business man appeals often casts a cold glance over an advertisement, and for no other reason than that it is simply printed in the old, old style upon a cheap paper, and with all the antique unattractiveness. It is not because people do not want to buy that they toss away the hand bills and flimsy circulars which we put into their hands as they pass along the street. They do not look a second time at them because when they see one bill they see a sample of all they are likely to get that day or week. But it would not be so were business men to place their announcements upon the Robinson Steel Folders. The ornate frontispiece at once arrests the eye, and in the process of scrutinizing the exterior the mind gets diverted gradually until the whole is scanned with interest.

Another feature, and one which is invaluable to business men is that the better and more attractive the announcement the more likely is it to be preserved both in the mind and in the house. We should have more of the artistic in the stern business of life, and without becoming æsthetic. Messrs Cubery & Co. have shown in the above named "bijou" publication how this can be done, and the valuable pointers giving us confidence we recommend by its perusal to every commercial house on the coast.

TEMPERANCE IN WASHINGTON CITY.

BY REV. SCOTT F. HERSHEY, PH.D.

As the days grow towards the fall, and the time comes for Congress to convene, it is among the things hoped for that there may be plenty of time during the congressional year for some important District legislation. Congress has been exceedingly stupid in its neglect to give the District of Columbia any laws protecting us against the selfishness of the saloon, which, with the railroad companies, are the two institutions which do as they please in the capital of the nation. Seven different bills came before the 50th congress; not one passed. Col. Moore, chief of police, has been trying since he has been in office, to induce Congress to pass some effective laws in the interest of temperance. It has been in vain. Congress is wholly indifferent. Because the few weak laws that are in the District are so defective, the courts always give the minimum penalty in all cases coming before them. No portion of the country suffers from lack of law as does the District of Columbia. The neglect of Congress in this particular is simply criminal. The utter lack of marriage laws in the District is an instance of this general torpitude. Any boy fourteen years old can get a license if he has the money to pay for it, though he wants to marry his half-sister, for the clerk by law is compelled to give license to any one applying and ask no questions.

The utter want of restriction on the liquor power is showing a remarkable result in one portion of the city. The northern end of Seventh street, for a distance of less than a mile, has been planted with the worst gin mills to be found this side of London. It would naturally be one of the most attractive portions of the city, while it is now wholly unattractive for decent people to live in, and is actually dangerous to persons traveling the street. This cost much above any other street leading to the suburbs. Within a few squares there are twenty-seven of these moral sewer mouths. This street leads right up to the Soldier's Home, and hundred's of these old veterans, who should have here a peaceful and moral retreat, have been cursed to the extinction of every noble and moral sentiment, and are as brutes rather than men. The close proximity of scores of drinking rooms reminds me of the like condition in that portion of Dayton, O., which extends out to the beautiful Soldier's Home located near that city. It is a shame of stupendous stature that we permit such things. The officers of the Soldier's Home near this city have petitioned time after time for relief, but it has not been granted.

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The Children.

EDDY'S TREASURE.

I've dot somefin white and warm!
 Nobody don't know I've dot it.
 Doin' up-stairs to show mamma
 What I've dot here in my pottet.
 Biddy laid it in the barn;
 Hark! she's cacklin' now about it,
 Tellin' all the other hens;
 But she'll have to do without it,
 'Cause my mamma wants dat egg,
 Make a pie, or else a puddin'—
 Cookies, maybe!—oh, I know
 Lots of sings dat eggs are good in.
 'Tis a real beauty egg!
 You may see it dess a minute.
 Dear! vat ails my pottet now?
 Somefin' wet and sticky in it!
 Oh, dear me! what shall I do?
 Egg's all broke wight in my pottet!
 Wish dat silly cacklin' hen
 Maked it stronger while she's bout it.
 —Youths Companion.

THE JONESES.

PLAYING BROWNIE.

It was a cold, sleety day; so cold and dismal that the poor little rain-drops all froze as they fell.

All the small folks in the little brown house had gone to school, with one exception. That was poor little Katie. Her ankle was a great deal better, so that she could run about quite nicely, but the mother was afraid that it was not strong enough to use out doors on such a wet, slippery day.

"Oh, dear, I do wish I might have gone," said Katie, "I just know it isn't very cold out doors."

A poor, cold, wet, little song sparrow lit on the window ledge and tried to tell the little girl how cold it was, for he hunched up his feathers about his head and ears; then he turned up his little bill toward the cold, gray sky, and such a sorrowful look shone out of his little bead-like eyes!

Mrs. Jones came into the room with her gossamer on. "I am sorry, Katie, my child, that I have to leave you, but I promised to help them down at the church," said she. "Try and make some one else happy and you will feel better yourself, girlie."

"But there isn't anybody left, mamma."

"Why, you might give that poor little birdie some crumbs."

"So I will. What next, mamma?"

"Then don't you think grandma would like to have 'grandma's girl' up in her room for company?"

Grandma looked up with a pleased smile when her pet made her appearance, and said, "Well, have you come to entertain me, dearie, this blue day?"

"I would rather do something than 'tain folks, so what can Katie do, grandma?"

"Don't you remember Mary's story, dear; and how would you like to play brownie?"

"Oh, that would be splendid; and I mustn't let even you know what I am going to do."

Grandma then very soon heard some busy little feet trotting around the house, and a sweet little childish voice humming a song, first in the parlor, then in the sitting-room. And, after an hour or two had passed, a little dark, curly headed girl came back into grandma's room.

"I have worked so hard, but I have had a nice time, and I am most tired out and so thirsty, grandma."

"Here is a glass of water, child."

"Once upon a time—"

"Oh, goodie!" and little Katie jumped into and curled herself up on grandma's lap like a kitten.

"Once upon a time, a little rain-drop who was a very bright one, so bright that when the sun

shone she looked like a brilliant diamond, sighed to leave the mother cloud and go off with her brother and sister rain-drops to visit the earth. So, finally, the mother cloud said she might go, and she began to fall down, down, and as she tumbled she rolled over and over in her glee, and tried to go faster than all the other drops. Some of the rain-drops fell in a lovely lake, and one fell on a frog's nose and made him sneeze, another fell on a little schoolgirl's face and made her run, for she had on a new hat and no umbrella. But our own particular little drop fell on a branch of a fir tree by the brook, and a strong breeze came by and shook it off into the water. There it danced along with a great many more sparkling little drops over the stones, until the brook grew wider and wider into almost a river, and finally emptied the little drop, with the rest of her companions, into a large clear lake, where she sailed around until she came to a big dark hole. She didn't want to go into this big dark hole, but all the rest of the drops behind pushed so that she had to. After she got into the dark place she found that she was moving along through a tunnel-like place until she was stopped by something, which gave way presently, and she came tumbling out with some more drops into the light and into a glass goblet, and a little girl was saying, 'I am so thirsty, grandma.'"

"Oh, that was me, grandma, and I am so sorry I swallowed the poor little drop, but I was so thirsty, and she tasted so nice."

That evening at the tea-table Mrs. Jones said, "I found my parlor all dusted when I came home from down town to-day, and my work-basket put in order. I do wonder if there has been any little fairy around."

"And I found my dressing-gown and slippers by the fire waiting for me. Who could it have been?" said Mr. Jones.

"Mary said her music had been all nicely arranged in the music-rock. There must have been a sweet, little dark curly-haired brownie around while we were all away to-day."

Who could it have been, children?

COUSIN HELEN.

THE LITTLE PENSIONER.

BY GEORGIA B. LANSY.

"Halloo, little pensioner! want anything this morning?" asked a well-grown boy running up the steps of an old red school-house; the sound of the bell bringing the children from all directions.

"No, I guess I don't always want nothing!" replied a pretty black-eyed boy, whose face usually shone with good-will and contentment, but whose wants were so many, that his school-fellows after reading a verse containing the line, "Poor Pensioner, who lives upon the bounty of an hour!" had applied the name to Freddie Hemenway. But the little fellow was just as ready to give as to take, even more so; for if deprived of any of the usual schoolboy treats it was all right; but if selfish himself, his tender heart often made him give his whole store in reparation.

Nevertheless his "Give me some" was so often heard, that Pensioner was his name from that hour. Two years had he borne his title most times with good-nature, again, this morning, it annoyed him.

He knew that the boys liked him, and the teachers often thought there must be more than one by the name, so often did the echo of the valley repeat it again and again. Through this valley in which our school-house stood, a winding stream of pure water murmured along over

white pebbles and rocky beds, making miniture waterfalls in its course. It was the delight of the little girls in summer, when they made mud pies, and of the boys in winter, when, overflowing the meadows, there was rare skating ground safe and near. So deep between high hills did this brook run, that a causeway had been built, and its jagged edges of projecting stones formed steps which the daring could ascend to the road above. All summer the boys vied with each other in this sport of climbing, and they were watched with breathless interest as one by one they reached the top.

Of all competitors, Freddie Hemenway bore the palm. Cheers rang loud and long as day after day ahead of all the rest he nimbly and surely scaled the dizzy height. Adjoining the school grounds stood a residence owned by Mr. Reed. He had learned his own early lessons in this little building, but by application and natural aptitude for business had left his associates far behind, and was the successful man of the town, much of his time being spent away from home. After an absence of unusual length he returned, bringing his bride, a lovely fair-haired girl from Virginia, to grace his Northern home. What interested the school-children in this event was the large, strange-looking dog they brought with them. Large dogs they had seen, but no such head or ears; so large and pendulous were the ears that they looked like a collar around his neck. His affection for his mistress was unbounded. Twice had he saved her from impending death by leaping to the bit of her frightened running house, and clinging there until he could be stopped. She could not bear the thought of leaving him behind. Because of his dislike for strangers, he was kept constantly chained in a kennel near the honse, which was so isolated from the other dwellings, that he seemed specially valuable, and he was cared for with much devotion by his gentle mistress, who felt safe at all times, knowing his watchfulness.

But fathers and mothers felt much anxiety when a rumor went abroad that bloodhound instincts were not wanting in his nature. This was not openly allowed, however, and days, weeks and months lengthened into years, and it became well-nigh forgotten the dog was there.

One lovely morning in early May, when the odors of lilacs and apple blossoms filled the schoolroom, Mrs. Reed came leading in her little daughter, three years old, for her first lessons in school. This was before the day of kindergarten in the country, and many little ones were brought to learn their letters before the closing of the school for summer vacation. As mother and child, clothed in soft white dresses, stood for a moment in the open doorway, framed like a picture by its rough mouldings, teacher and scholar, alike felt an inspiration from their loveliness, and into Freddie Hemenway's heart stole a rare devotion for the lovely child.

Freddie was the younger of two sons, and so much younger than his brother that his heart often fairly ached for companionship, and he thought no boys so happy as the ones who had little sisters to lead to and from school. Day after day as Annie Reed appeared did Freddie unconsciously assume guardianship over her.

Happy were the hours spent swinging her under the old elm tree, leading her down to the brook, gathering the flowers she loved so well, or taking her carefully home at the close of school.

The morning of a day never to be forgotten, a lot of poultry had been killed for the city market near the dog's kennel. Tige lapped all the blood within his reach, and hungry for more, grew wild and restless. The long sleeping instincts of his nature were aroused. By violent efforts to

free himself from his fastenings he broke loose, and bounded away in search of prey.

Annie Reed was sitting on the bank of the brook picking dandelion blossoms, just before the bell was rung for the afternoon to call the children together, and as usual Freddie near, when a cry rang out, "Oh! the dog! the dog!",

Looking up, Freddie saw the wild-looking animal coming toward them at furious speed. To catch up the child was the work of an instant, to mount the causeway the only way of escape. Screams for help filled the air. Shouts, "Come fast, Freddie, come fast," cheered the boy as the children gathered above, but the weight of the child held him back. On came the dog.

He seemed baffled for a moment when he reached the causeway, but with gleaming eyes and gaping mouth sprang to a projecting rock and on. Stones were hurled, but with childish strength. Nearer and nearer came the brave boy; a moment more and they are safe; but in lifting the child into arms reached down to receive her he forgets to step up. The dog springing toward him set his teeth deep into one ankle, dragged him down, down over rough rocks and jagged edges upon cruel stones, where he fell with a thud, which told the ones above that never would the little "Pensioner" ask for anything more. He died, giving all his life for the child he loved so well. We leave Mrs. Reed, called by the loud cries, clasping her child with unspeakable joy, and go below, where Mr. Reed and the older boys are tenderly taking the lifeless body from the stones on which it had fallen.

Strange to say, not a scratch disfigured the face, which had a sweet wistfulness of expression upon it often seen in life, and always remembered by those who loved him. The back of his head was crushed as if it had been eggshell.

Sadly followed by weeping mates they carried home. Of the sorrow there we cannot tell. The "heights of joy, the depths of grief" no pen can voice. A few days later a white casket was borne by boys between long lines of childish faces up a winding path that led to the pleasant Hillside cemetery, where a little grave had been ready.

One by one the children came to give him something. Flowers were all they had to offer, but they were brought in such profusion they made his last lowly bed truly a "bed of roses," there amid the birds and sweet May breezes they laid him in his dreamless sleep.

Some years later business called me to the town of L—. I thought of the little hillside grave, and said to a friend, "If you will put on your hat and come for a walk, I will tell you a story." As we slowly descended the winding path I told him of the life so early given. We reached the spot. The descending sun flooded the grave with bright beauty, and on the simple shaft of pure white marble we read:

Freddie Hemenway. Died May 30, 1871.

"I gave my life for thee,
What hast thou done for me?"

"And this is all?" said my friend, tenderly, laying his hand on the white stone.

"No, to-morrow I will show you the rest." The next day through the streets of the near city I led my friend to a massive building. On the walls were cut in granite letters, "City Hospital." We passed in and on through the wide halls until we reached a door which bore a tablet with an inscription; we stopped and read:

Children's Ward.

In grateful remembrance of Freddie Hemenway, who died May 30, 1871, aged thirteen years.

"Thou gav'st thy life for me,
This have I given for thee."

My friend grasped my hand. We entered the room. On either side lay children on their little cots. Sufferers they were, but helped and soothed and cheered by every means that can make suf-

fering less. Pictures, birds and flowers were all around to make the lagging hours of pain go swiftly by. But best of all is the frequent coming of a lovely girl, her years just opening into womanhood, who cheers them as she only can. She is often accompanied by a sad-eyed, gentle-looking lady dressed in black. Sometimes a cot contains a dark-eyed boy, and it is noticed that there she lingers.—*Chubb Work*

WILBER AND THE COW.

BY R. W. LORIE.

One day little Wilber Kern came in from play very pale. This was not often the case. Almost always he would come in very red and warm. His dear mother at once saw that he had done something which troubled him. He always came and told her if he did anything that he thought was wrong. So she waited and said nothing.

There Wilber sat on a stool close by his mother. She knit away, and Wilber was still very pale and silent. After a while he could not keep the secret to himself any longer. His mother knew all the time that he could not.

"Mother," said he, "some other boys and I drove a cow into the river; will she get drowned?" The secret was out. When he learned that he had really done no harm he was again happy. His mother was glad that he never did anything without coming to her. Boys and girls should all make a friend of their mother.—[Our Little Ones.]

DEEDS AS WELL AS WORDS

Sheldon Brooks is an extremely pleasant-faced, well-mannered boy. Everybody likes him and says: "How pleasant and obliging and gentlemanly he is!" He has a friend who has red hair and freckled face and a little squint in his eye, and who wears patched clothes and coarse shoes; yet there are two little girls who live down on Dearborn Street who actually think this red-headed boy, whose name is Jacob, is better looking than Sheldon Brooks.

I think I can tell you the reason. One afternoon, only a few weeks ago, these two boys were hurrying home from school. It was late, for both had stayed to the singing class, and they were in special haste because there was to be an entertainment in the hall that evening to which they wished to go, and there were several things to do before going. Just at the corner whom should they meet but two little bits of girls, the older one looking very much startled over the fast-coming darkness, and the younger shrinking a little behind her as though she felt safe only when close to her.

"Won't you please tell me where Perkins street is?" said the older of the two, stopping the boys as they were whirling around the corner.

"Two blocks below, turn to the right, down three blocks, cross to the left and you'll see it," said Sheldon, hurrying on as he spoke.

Something very much like tears started in the little girl's eyes, and her voice trembled as she said, "I'm afraid I can't find it."

"What is the matter?" said Jacob, stopping short. "Have you lost your way, little girl?"

"Yes, if you please. We were coming home from the park and everything got to looking wrong, and it is almost dark. We only know the way to the park from Perkins street."

"They made the wrong turn," said Sheldon, who is one of those boys who understands everything at a glance. "They wanted to go to Dearborn Street, I suppose, and instead of turning to the right they took the left. Aren't you Mr. Stevens' little girls? I thought so. That's what

they did, Jakie. Never mind; you needn't be frightened. It is a straight road from here, just as I told you, and if you run along, you will get home before dark."

Sheldon spoke very kindly—he always did. But to Jacob he said, "Come on, Jakie: we will be late at the hall and have to go without our supper at that, if we don't hurry."

But the tears were coming out of the blue eyes and rolling down the plump cheeks. "I'm afraid I can't find the way," said the little girl, "and Baby will be scared—she always is if she sees a dog—and Grandma won't know what to do."

"Oh! there isn't any dog between here and Dearborn Street that will hurt you. That big dog down there on the corner is a very good, kind fellow. He wouldn't hurt little girls for the world. Just run along and you will be all right." And Sheldon took two steps around the corner.

But Jacob stood still for two minutes, then turned resolutely back. "I'm going home with them, Sheldon. Just stop at our door and tell mother I'll be along in a few minutes, will you?"

"Why, Jakie Wilson, you are not going away down to Dearborn street, are you?"

"Yes, I am, every step of the way," said Jacob. "These little things are afraid, and it will be dark as ink before they get home."

"But it is a quarter of a mile from here."

"I can't help it," said Jacob sturdily. "I'm going if it's three miles from here. Come, little girls; take hold of my hands and let's see how fast we can go."

And away they went. Sheldon looked after them a minute, then ran home. On the way he thought of what a good plan it would be to have a policeman whose business it was to go out walking with little girls and see that nothing frightened them, and resolved that when he was a man, he would have such an arrangement.—*From the Pansy.*

LARGE TYPE CHRISTIANS.

"You've no idea the comfort my text-roll is, the type is so large and clear. I can read it across the room without my spectacles." The speaker was a middle-aged lady upon whom I was calling, and she continued: "I read the texts many times a day; they are so distinct and plain that I can scarcely help it. I just enjoy large type, without being obliged to squint my eyes and pucker my forehead into wrinkles trying to make it out."

There was my word for that time, and if practised (otherwise it would be forgotten), for all time as well. The comfort of large print. Surely the Lord Jesus' teachings mean, if we read the word aright, that his disciples are to be a distinct people, easily recognized. Poor Peter, that dismal night when he was trying to hide his identity, was discovered; speech betrayed him, as well as the fact of his having been seen with Jesus of Galilee. If we have been with the Master, it must and will show, and we may have needs to oftener use the prayer of the early Church, "Grant unto thy servants that with all boldness they may speak thy word."

Boldness, with clearness and distinctness, so that none shall mistake or be puzzled, or in doubt, or hesitate because of an uncertain sound.

We can readily recall those of whom it can be said, they are grand characters, their lives tell of God. "Ye are the light of the world," but so flickering sometimes is the light entrusted to us, that not all who run may read. There are Christians worthily bearing the name, no matter where you find them, circumstanced however, you can tell them immediately, and what a comfort they are—no need to put on spectacles to find them.

Epistles known and read of men. There can be no neutrality in our living, and it behooves us not to be a cause of offense, or a stumbling block; that is small type, to any who take knowledge of us.

T. S.

THE OCCIDENT.

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SPECIAL NOTICE.

Rev. H. H. Dobbins has kindly consented to attend to the business interests of THE OCCIDENT during the Synod at Sacramento. The brethren will please confer with him as to renewals. New subscribers, correction of errors, etc, etc.

MARY OR MARTHA.

A LETTER AND REPLY.

EDITOR OCCIDENT:—Will you kindly assist me in solving a very perplexing question which I have vainly tried to unravel for many days. I am a member of a rural church, which I dearly love, and all the work connected with it. You can fully comprehend that when the lady members of a church predominate that a great portion of the work necessarily devolves on them. We are all familiar with the story of Mary and Martha of old. How thrifty, thoughtful Martha served her Lord and Master with loving hands, preparing His meals, etc., while devout worshiping Mary reclined at his feet in prayer. We read that when Martha rebelled and complained to Jesus about Mary leaving her to perform the household duties alone, He answered that "Mary had chosen the better part, which shall never depart from her." The question is this: Can not we be good, faithful Marthas and devout, prayerful Marys at the same time? My opinion is, there are *too many Marys* and *too few Marthas*. Our church work must be done, and *Martha must do it*. When the needs of our church demand work and money, Martha prays for help and strength and puts her "shoulder to the wheel," and starts out with a trusting heart to meet the emergency, to battle with and conquer the financial wave that threatens her church, and when she pours into the treasury the fruits of her labor Mary looks on approvingly, and perhaps advises a call here or there, notwithstanding poor Martha's bleeding heart is bursting in remembrance of being called a "church crank," and the many rebuffs she endured while soliciting. In secret she sinks at her Savior's feet soliciting His blessing and approval, feeling that He and He alone is the Comforter. Is humble Mary's prayer more acceptable than thrifty Martha's? Please do not condemn me as a complaining Martha, but as one who will be very happy to submit to your advice. Must I be a Mary, a Martha, or both, to be one of Christ's workers?

E. S.

We sympathize most sincerely with Sister Martha. She is not the only active and useful Christian woman who has been criticized. No doubt many excellent people, both Galileans and Judeans, criticized those women who tramped all over the country with our Lord in order that they might minister to him. There are those in all ages and all lands who consider it their especial duty to look on and find fault. But finding fault, as has often been said, is done on a smaller capital than any other business. But we have a growing conviction, as we study that scene in the home at Bethany, that inspiration has not given in it two types of female character to be perpetuated to the end of time, but rather two parts of one complete and harmonious character. Mary and Martha are complements of each other. They are semi-circles and we must put them together in order to get the round and symmetrical idea of Christian womanhood. Paul says, "Not slothful in business, fervent in spirit serving the Lord." And that is the only way to serve him aright. The bustling, prayerless Christian and the devout, meditative but thriftless, do-nothing Christian, are all but imperfect specimens. "Faith without works is dead,"

says James. And so are works without faith. We must combine activity with devotion. We must pray as we work and work because we try to answer our own prayers.

There are some nowadays who tell us that work is worship, that doing is praying. We don't believe it. We all need communion with God. We should all devote a portion of our time, and a larger portion than we do, to secret prayer and the study of the word. We cannot grow in grace without spiritual nourishment, and we cannot work unless we grow. Let us try to be Marthas and Marys, too; and let them instead of judging each other according to their own idea of Christian character and usefulness, rejoice in any and every manifestation of interest in the Church and in its Lord, on the part of any and every member of the sisterhood of faith.

THE PACIFIC COAST.

C. E. B.

With the Minutes of 1889 before me, I want to give our readers some facts and figures in regard to our church on the Pacific Coast. We have two Synods—that of the Pacific, embracing the States of California and Nevada, and that of the Columbia, embracing Oregon, Washington, Idaho and Alaska. The territory of these Synods is equal in extent to that lying between the Atlantic Ocean and the Mississippi River. In this vast region we have 337 ministers, 334 churches, and 21,672 communicants. Most of these churches are small, and they are widely scattered, and yet they show a net gain in membership, during the past year, of 3,162, or over seventeen per cent., while the net gain of the whole church was only 31,078, or four and one-half per cent. In other words, the two Synods on this Coast, with less than one-thirtieth of the membership, contributed over one-tenth to the growth of the year.

But some one may suggest that this growth was by immigration. Let us see: The addition to the whole church, on examination, were 55,144, an average of a little over seven per cent. But the additions on examination over here were 2,766, an average of nearly thirteen per cent.

The 753,148 communicants in the whole church gave last year, to all objects, a grand aggregate of \$12,890,818, an average of over seventeen dollars apiece. But the 21,672 communicants on this Coast gave \$529,000, an average of twenty-four dollars apiece. The Sabbath school work is a pretty good test of the efficiency of a church. The whole church reports in its Sunday schools, 833,437, being about 80,000 over the number of communicants, or sixteen per cent more in the schools, than in the churches. But our two Synods report 29,724 in their Sabbath schools—which means that we have thirty-six per cent. more in our schools than in our churches!

The most noteworthy progress has been in the Presbytery of Los Angeles. In 1883 it reported twenty-five ministers and twenty-three churches. In 1889 it reported seventy-six ministers and sixty-four churches. Here is a gain of two hundred per cent. in six years; and the gain in church membership is more than three hundred per cent!

I present these figures because I want the brethren in other parts of the church to appreciate what our ministers and people are doing to save this splendid portion of our country. If we had more home missionary aid, and more men who are willing to endure hardness, we could organize at once scores of churches in places where they would soon become self-sustaining. The progress here in population and in wealth is great, and we ought to keep pace with it in our Christian activity. As soon as our churches become self-supporting, they begin to repay their debt to the church at large by liberal contributions to the boards. Though three quarters of our churches are yet feeble and need aid, we put over twenty thousand dollars last year into the treasury of the Home Board.—*From the Herald and Presbyter.*

THE BOARD OF MISSIONS FOR FREEDMEN.

After October 1, 1889, all contributions for the Board of Missions for Freedmen should be sent to Rev. J. T. Gibson, 516 Market Street, Pittsburg, Pa.

All letters for this Board should also be sent to 516 Market Street.

OUR TWO SYNODS.

1878-1889.

In 1878 the Synod of the Pacific reported to the General Assembly 116 ministers, 113 churches, 6,371 members and 9,137 in its Sabbath-schools. It gave that year \$1,953 to Home Missions, \$3,622 to Foreign Missions, \$2,608 to Ministerial Education, \$2,018 to Church Erection and \$174,315 for Congregational Expenses.

This year (1889) it reported 213 ministers, 195 churches, 14,738 communicants and 20,474 in its Sabbath-schools. It gave to Home Missions \$12,711; to Foreign Missions \$9,978; to Educations \$38,374; to Church Erection \$4,560, and for Congregational Expenses \$360,401.

Thus, the number of ministers and churches has nearly doubled; the number of communicants and Sabbath scholars more than doubled; the Home Missionary contributions have increased more than 600 per cent.; to Foreign Missions nearly 300 per cent; to Education 400 per cent; to Church Erection over 200 per cent.; and for Congregational Expenses over 200 per cent.

The whole number of communicants reported by all the synod in 1878 was 567,855, and the number in 1889 was 753,749. Thus, the gain of membership in the whole church was about 30 per cent.—that of the Synod of the Pacific about 110 per cent. And all this growth has not been by immigration. The additions on examination were 1,200 in 1881, 1,030 in 1888 and 1,702 in 1889. They have been above the average of the whole church every year.

Our 14,786 communicants gave last year for all benevolent objects, including congregational expenses, over \$450,000. This was an average of over \$30 to a communicant. The average contribution in the Synod of New York was less than \$20 to a communicant and in the Synod of Philadelphia less than \$17.

In the Synod of Columbia the growth during these eleven years has been, in some respects, even more wonderful. The membership in 1878 was 2,329, in 1889 it was 6,936, a gain of 300 per cent. The churches gave to Foreign Missions in 1878 \$331, in 1889 \$3,898; to Church Erection in '78 \$768, in '89 \$5,602. The congregational expenses reported in 1878 were \$11,122. Nearly all were feeble missionary churches then, but in 1889 those churches have grown so that they gave for this purpose the princely sum of \$115,724.

A CORRECTION.

EDITOR OCCIDENT: There is a slight error in your issue of Sept. 4th in regard to the transfer of the Mission work among the Nez Percés to the Home Board. The work of the Misses McBeth is wholly in the vernacular, and the native preachers whom Miss McBeth has educated all preach in the vernacular, and this work is still under the Foreign Board. But there has been in contemplation the establishment of an industrial school, and for the purposes of such school the Government as well as the Umatilla tribe of Indians have promised to the Foreign Board a grant of one hundred and sixty acres of land on the Umatilla reservation. This enterprise, which is yet to be undertaken, has been handed over to the Home Board, as it is expected that the school will be conducted in the English language, and its outlook is wholly in the direction of the English work of the Synod of Columbia. Very Truly Yours,

NEW YORK, Sept. 20, '89. F. F. ELLINWOOD.

ALMANAC FOR 1890.

We did not realize that the year was nearing its close until to-day when we received from Messrs. Bancroft & Co. twelve horse-shoes tied together with a ribbon. In each horse-shoe there is a picture and a verse of poetry appropriate to each month in the year and a calendar for that month. For January we have ice and snow; for February, violets; for March, tulips; for April, honey suckle; for May and June, roses; etc., etc. The designs and the execution are admirable. One could not have a more beautiful calendar to hang up when the new year begins.

Principal Rainey, of Edinburg, Scotland, preached an able sermon in the Howard church, Sabbath evening on the words, "I count all things but less for the excellency of the knowledge of Jesus Christ my Lord."

FROM SATURDAY TO SUNDAY.

Dr. Bruce says in his book "The Training of the Twelve" (page 97): To such effect did the Son of man claim to be Lord of the Sabbath-day; and his claim so understood was acknowledged by the church when, following the traces of apostolic usage she changed the weekly rest from the seventh day to the first that it might commemorate the joyful event of the resurrection of the Savior, which lay nearer the heart of a believer than the old event of the creation, and called the first day, by his name, the Lord's day.

And in a note he adds: "How this change was brought about we do not well know. Probably it was accomplished by degrees and without full consciousness of the transition which was being made on its import. From the beginning believers seem to have met for worship on the first day of the week; but there is no evidence that they rested entirely from work on that day. In many cases they could not have done so if they had wished, e. g. in the case of slaves of heathen masters. Hence probably, we may account for the church in Troes, meeting in the evening and worshipping until midnight. The likelihood is that the first Christians rested on the seventh day as Jews and as Christians worshipped on the morning of the first day, before or after their daily toil. In course of time as Jewish believers became more and more weaned from Judaism, and the Gentile worshippers multiplied, so as to have a preponderating influence on the customs of the church, the seventh-day rest would disappear and the first day rest, the Lord's day, would take its place.

Rev. R. H. Steele, D.D., preached at Berkeley last Sabbath.

Prof. Rainey addressed the Presbytery on Monday morning, and the students of the Theological Seminary on Tuesday morning. Both addresses were able and profitable. He starts homeward this evening.

Elder C. W. Breyfogle and family, of San Jose, left on Monday for an absence of a year or more. They spend the winter at the east and go to Europe next spring. We wish them a pleasant journey and a safe return.

Read the report of the St. John's Church on page 12. We regret that the presence in this city of so eminent a minister as Principal Rainey were not more widely known. His visit to the churches in the South Pacific has been a continued ovation. The Presbyterians in this city should have had an opportunity to do honor to such a man.

We express no opinion in regard to the proposal to make the Synod a representative body, but will present a few facts for the consideration of the brethren. In 1885, if all the ministers had been present and all the churches represented the Synod would have consisted of 305 members. This year a full attendance would have given Sacramento over 400 ministers and elders to entertain. The Church is growing fast. In less than five years a full Synod will consist of at least 500 members. The question of entertainment will grow more and more important every year. It may be said all will not go. Very well, if a hundred men are to do the business that properly belongs to five hundred, shall that fifth of the whole consist of the fifth that chooses to go or of a fifth chosen to go?

At the meeting of the Synod of the Pacific at Pasadena last year there was present 93 ministers, of which 45 was members of Los Angeles Presbytery. The number of elders in attendance was 42, of whom 21, just one half, were from churches in Los Angeles Presbytery. Thus Los Angeles Presbytery lacked only four votes of a majority in the Synod, though it is but one of the six Presbyteries of which the Synod is composed. This shows how largely local influences might control the Synod under the present system.

The following, among other Presbyteries, have voted to postpone answer to the Revision overture until next spring:—Presbyteries of Southern Dakota, Chillicothe-Mattoon, Peoria, Portsmouth, Schuyler, Springfield, Vincennes, Zanesville, Iowa, and Lake Superior. The Presbyteries of Pittsburg, Allegheny and Wooster among others have answered in the negative giving in brief their reasons therefore. We give the action of the Presbytery of Wooster below.

THE PRESBYTERY OF WOOSTER ON REVISION.

The Presbytery of Wooster, in answer to the overture of the General Assembly, replies, we do not at present desire any revision of the Confession of Faith for the following reasons, viz:

I. Because, after any amount or degree of revision, possible or practicable, we should still have to receive our confessional symbol "as containing the system of doctrine taught in the Holy Scriptures;" but holding, as we continue to do, the Reformed or Calvinistic system of theology we can do this with the Confession as it now

stands, with no oppression of the conscience of anyone, be he minister, elder or private member.

II. Because we do not regard the present as a favorable time for the elimination or modification of the so called verbal infelicities of the Confession of Faith, believing as we do that the desire for these changes grows out of (1) an exaggerated sense of the importance of these so-called objectionable words and phrases, or, (2) a failure to realize the extent to which they are explained, modified and interpreted by other portions of the Confession, or (3) a dangerous spirit of concession to the world or to those who would knowingly or ignorantly transform the essential articles of our historic Calvinism.

III. Because we cherish the hope that the day is not distant when all the denominations of the Church of Christ in this country, holding the Reformed or Calvinistic system may be united in one ecclesiastical organization. We believe this union must be substantially upon the basis of the Westminster Confession, as now held by us: and are not willing to put any obstruction in the way of such consummation by making any changes at present in our doctrinal standards. And, if in the increasing light and richer spiritual experiences of the future it shall seem needful to revise the Confession, then all the churches which share our inheritance of the Westminster Divines will in our judgment have a better right and be better fitted as one body to take up, modify and improve upon the work of their fathers.

Y Genedl—The Nation—a newspaper published in Carnarvon, Wales, contains an announcement of the death in the adjacent city of Bangor, Friday, August 30, of Rev. T. J. Jones Lewis, B. A., a Welsh Calvinistic Methodist minister, who is favorably remembered among the Presbyterians of California as a brief sojourner here. Mr. Lewis was born in the Welsh village of Llangefui in 1859, and was a nephew of Mr. Thomas Lewis, M. P. He first graduated in the denominational college at Bala, North Wales, and later took the degree of B. A. from Cambridge University. Entering the ministry, he finally settled down in his native village where he also opened a grammar school. In 1886, however, he was stricken with the malady which compelled him to seek relief in a milder climate than that which his native country possessed. In his search for health he came to California, and for a short time stopped in this city. He moved to Pasadena, Los Angeles County, where he remained some time endearing himself to all with whom he became acquainted. His health continuing, however, to fail, he went to Colorado, thence to North Carolina, and finally, conscious that the end was approaching, back to his native Wales last June to die.

Mr. Lewis was an accomplished gentleman and a brilliant scholar. During his brief stay in this city, he was given charge of the Bible Class in First Presbyterian Sunday school, and conducted it with such ability and power that it was favorably commented on by Rev. Dr. Mackenzie from the pulpit. Last summer, conscious no doubt of the fact that he was about to enter "the dark valley of the shadow of death," Mr. Lewis wrote the following exquisite lines, which are full of tenderness and Christian resignation, and they appeared last August in the Interior:

When wearily we wend our way
Through life's dark day of sorrow,
'Tis sweet to think our sun will rise
In heavenly skies to-morrow.

When forced to bid kind friends farewell,
Struck down by death's fell arrow,
'Tis sweet to think, on happier shores,
We'll meet once more, to-morrow.

Now light and joy are struggling seeds,
Hid deep in earth's dark furrow;
How sweet to think, the fruit full-grown
We'll harvest home to-morrow!

Deceased was buried in the village churchyard beside the remains of his father. His widowed mother and his brother, Rev. W. Lewis Jones, are joined in this State by a host of friends which he made during his brief stay here, in mourning his death. But he died as he had lived, with unswerving faith in his Redeemer, and he passed away in peace and free from physical pain.

The Ninth Annual State Convention of the Young Men's Christian Associations of California will be held with the Santa Cruz Association, from October 9th to 13th, inclusive, 1889, commencing Wednesday evening, the 9th, with a welcome meeting and collation from 6:30 to 7:30, and the opening address of the Convention at 8 o'clock.

Representation is based on active membership only, and every Association in the State is entitled to ten delegates, with one for every additional one hundred active members or fractional part thereof. Ample entertainment will be provided by the Santa Cruz Association, and it is hoped that a full quota of delegates will be sent. The names of all purposing

to attend should be forwarded to L. A. Rogers General Secretary of the Santa Cruz Young Men's Christian Association, not later than October 5th, if they except to accept the hospitality of the Entertainment Committee.

The following are among the subjects to be discussed: "Our Young Men and Their Relation to California's Future;" "Discussion of the College Work;" "What Lessons can be Learned from the Building Experiences of this State?" "State Work. Approved and Successful Methods;" "The Boys' Department of our Work. Its Place and Importance;" "Spiritual Results in our work, and How Can they be Increased?" "Modern Unbelief among Young Men and its Effectual Cure;" "Our Responsibility to God and Young Men in whose Interests we Labor."

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The manufacturers of the well-known Scott's emulsion of cod liver oil are issuing the most beautiful portfolio of eight artistic studies (birds and flowers) that has ever come under our notice. This work is worth at least \$2.00, but Messrs. Scott and Browne, with their usual enterprise, have made arrangements whereby they can supply a copy by mail to any one who will write to them, enclosing 25 cents in stamps or P. O. order. This is a chance seldom offered, and all lovers of art should avail themselves of it. Mention this paper, and address Scott & Browne, 132 and 134 South Fifth avenue, New York.

ONE AND ONE-THIRD RATES TO STATE CONVENTION.

The Southern Pacific Railway Company, with their customary generosity, will give reduced rates to the Woman's Christian Temperance Union for their State Convention, to be held in Napa October 9, 10, 11. All who attend the Convention will pay full rates going, but have their certificates stamped by the station-agent and signed by the Corresponding Secretary, Mrs. H. H. Havens, when they need only pay one-third on the return rate. Any one can take advantage of this rate, whether delegates or not, on condition of attendance at Convention. Send stamp for certificates to

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MARRIED.

SHELDON-VOIGHT—In Modesto, Cal., Sept. 13th, by Rev. H. C. Gillingham, Mr. David N. Sheldon and Miss Annie C. Voight.

SMALLWOOD-INGALLS—In Oakdale, Cal., Sept. 18th, by Rev. H. C. Gillingham, Mr. Edward B. Smallwood and Miss Nellie R. Ingalls, both of Oakdale, Cal.

NICOLS-WALTHUS—In Modesto, Cal., Sept. 18th, by Rev. H. C. Gillingham, Mr. Elmer L. Nicols and Miss Lizzie Walthus, both of Oakdale, Cal.

MOORE-DAVIS—In Modesto, Cal., Sept. 18th, by Rev. H. C. Gillingham, Mr. Lewis H. Moore and Miss Allie M. Davis, both of Modesto.

CAVANAGH-LOVE—Near Modesto, Cal., Sept. 22nd, by Rev. H. C. Gillingham, Mr. Charles H. Cavanagh, of Fresno, and Miss Hattie Love, of Grayson, Cal.

STARR-IVES—In Modesto, Cal., Sept. 28d, by Rev. H. C. Gillingham, Mr. Otto G. Starr, of San Francisco, and Miss Margaret Ives, of Newman, Cal.

LOOMES-HINING—Near Modesto, Cal., Sept. 25th, by Rev. H. C. Gillingham, assisted by Rev. C. H. Hining, father of the bride, Mr. William Loomes, of Fresno, and Miss Emma Hining, of Modesto.

The Synod of Texas will meet at Taylor on Thursday October 24th, 7:30 P. M. WARNER B. BIGGS,
Stated Clerk.

The Synod of the Columbia, will hold its next stated meeting in Pendleton, Oregon, on the second Thursday, the 18th of October, 1889, at 7:30 P. M. GEO. F. WHITWORTH, Stated Clerk.

The Presbytery of Puget Sound, will hold its next annual meeting at Ellensburg, W. T., on Tuesday the 8th of October, 1889, at 3 o'clock P. M.

Churches which have not paid in their full assessments are requested to make prompt payment of the balance due from each to the Stated Clerk, on or before the date of said meeting.

GEO. F. WHITWORTH, Stated Clerk.

The Presbytery of Oregon will hold its next regular meeting in First Presbyterian church, East Portland, Oregon, beginning Tuesday, October 8, at 7:30 P. M. Opening sermon by retiring Moderator, Rev. E. N. Condit.

J. V. MILLIGAN, Stated Clerk.
Portland, Or., Sept. 5th, 1889.

ROCK CAVE SERIES. Dorothy Ottley Winning by Love. By the author of "The Gillettes," "Win and Wear," etc., 222 pp., 18 mo. Price 75c. Robert Carter & Bros., New York, Geo. C. McConnell, San Francisco.

This is the third volume in the series. All who have read Gladys's Philbrick and Ben Philbrick will want to read this, and they will find it very interesting.

RECOGNITION AFTER DEATH. By the Rev. J. Aspinwall Hodge, D. D., 182 pp., 16 mo. Price \$1.00. Robert Carter and Bros., New York. Geo. C. McConnell, 735 Market st., San Francisco. Many thoughtful believers who have friends on the other side will welcome this little book. It is sensible and scriptural. Dr. Hodge's table of contents will show the scope and value of his presentation of the subject. The headings of the chapters are: Immortality and Recognition. Objections answered. Teaching of Scripture. In the Image of God. Methods of Recognition. Recognition by Speech. Recognition by Sight. Recognition by Character. Recognition through Others. Recognition by Other Means. Resurrection. Resurrection Body. Conclusion.

JOHN G. PATON, MISSIONARY TO THE NEW HEBRIDES. An autobiography. Edited by his brother with an Introductory Note by Arthur D. Pierson, D.D. 363 pp., 12mo. Price, \$1.50. Robert Carter & Bros., New York. Geo. C. McConnell, 735 Market St., San Francisco.

Dr. Pierson says: "Even among the riches of missionary biography few such volumes as this are to be found, and the most apathetic reader will find himself fascinated by this charming romance of real life." And the *British Weekly* says: This is a book far beyond our praise. It will take its place with the classics of missions,—with the Lives of Brainerd and Martyn, and the other records which will endure as long as Christ is preached. Great as has been the missionary work accomplished by the author, we believe it will be found in the end that his greatest work has been the writing of this volume. It is a book that cannot be read without indescribable emotion. . . . It must surely, now and in days to come, kindle in many souls something of the writer's own lofty and fervent love. More than any argument it will silence the faithless clamor against missions; and no one, Christian and sceptic, will peruse it without feeling that there is amongst us at still least one truly Apostolic man.

Ex-Postmaster-General Thomas L. James has prepared an explanation of needed postal reforms, which will appear in the October *Forum*. Mr. James declares that the railway mail service is twenty years behind the times and ought to be very greatly improved; that small offices near to one another ought to be consolidated under one management, so as to save expense; and that ocean postage ought greatly to be cheapened. Senator Cullom, of Illinois, will have an article in the same number on "Protection and the Farmer," to show that the farmers are benefited by a protective system more than any other class. Mr. Edward Wakefield, a member of the Australian Parliament, who has been elected and defeated many times under the Australian ballot system, will contribute to this number an explanation of the practical workings and of some defects of the system which has been so much discussed in this country. Prof. William T. Harris, United States Commissioner of Education, writes a critical examination of Edward Bellamy's "Looking Backward."

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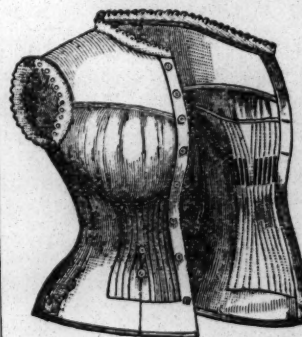
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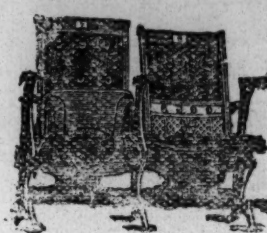
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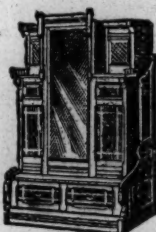
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SUBJECT FOR OCTOBER.

PERSIA.

The Persians have constructed telegraph lines in various directions, and thus Ooromiah is brought into telegraphic communication with other stations.

Many years ago our missionaries were dependent upon the British legation at Teheran for mail communication with Europe and America. The official courier arrived and departed once in four weeks. More than a dozen years ago the Persian postal service was established, and for some years Persia has been in the International Postal Union. Now mails are semi-weekly, and to the chief points there is a regular weekly service which includes the registry and insurance of money and valuables, and this is a great convenience and assistance in carrying on the Mission work.

The old roads were merely paths where the pack animals had trodden for centuries—now some caravan roads have been constructed over the mountains at considerable cost, but they will hardly answer for wheels.

A short railroad has been built. It is said that a syndicate of American capitalists are planning to modernize Persia by introducing railroads, electric lights, a national bank and artesian wells, and that the Shah has given his consent to having these improvements introduced in his land.

At Teheran gas works have been built, and certain streets near the palace are lighted by gas—and even electricity is represented by three or four lamps, which are illuminated on holiday occasions.

The new coinage of Persian money began eleven years ago. Last year an English bank was established at the capital.

Our Mission work in Teheran is carried on in the capital of a Mohammedan country. The government has acknowledged a religious liberty for all who are not Moslems. The declaration is distinct: "Let a Jew accept the Christian faith, or a Christian become a Jew, he should not on this account be molested in any way." This liberty does not extend to the Moslem. The death penalty stares him in the face when he begins to consider the claims of the Christian religion.

The Jewish pupils in the boy's school in Teheran are taught in Hebrew, with the Old Testament as a text book. The girl's school is taught in Armenian, but the Moslems who comprise a large part of the population, do not attend our schools.

The public service in the Mission chapel is in Persian, which is generally understood by the aliens, and is the natural tongue of the Mohammedans, quite a number of whom attend.

A second service on Sunday in an other part of the city is held in the Armenian tongue, and for some years there has been maintained, except during the warm season, a service in English for foreigners.

Henry Martyn's translation of the New Testament is still being circulated, and a slight beginning has been made in the preparation of religious books, in the language. The entire scriptures are now published in Persian. Thousands of copies of the Bible, or portions of it, have been distributed by sale and grant.

The Moslems refuse to sell the Koran to a Christian, even at a high price. They cannot endure the sight of a Koran in the hands of an "infidel."

Intemperance is a great curse to this people, and a serious obstacle to the progress of our work among them. This is true of Armenians, Jews and Moslems alike. The use of wine by Moslems is forbidden by the Koran. There is probably not one public drinking place in Teheran run by a Mussulman. But the Armenians manufacture the wine and secretly supply as many Mussulmen as will drink. The Jews in Teheran are among the worst drunkards. Of course for a Jew to drink that which had been made by any one but a Jew would be unclean; hence they manufacture and drink within their own circle, and also sell to others than Jews. An intoxicated person is rarely seen upon the streets of Teheran, Mussulmen dare not be intoxicated in public, Armenians can drink a great deal before they become intoxicated, while among the Jews indulgence is greatest on their Sabbath, when they generally stay in their own quarter of the city. Foreigners are mostly those who are intoxicated on the streets of Teheran.

Mrs. M. W. Ferry, of Lake Forest, Chicago, made a generous gift some time ago, to be used toward a Hospital at Teheran. It is decided now to locate the Hospital about a mile from the present Mission premises, and a lot has been secured, and already a large pavilion is being erected for the accommodation of thirty patients, and a house for a resident physician. It is believed that sufficient money is now on hand for the completion of this part of the Hospital. Dr. W. W. Torrence, assisted by Dr. Mary J. Smith, are the physicians employed. It is believed that the Hospital will be a valuable addition to the evangelistic agencies of the Persia Mission.

Mr. Wilson speaks of sending out seven graduates from the boy's school in Tebriz. The commencement exercises began with four days of public examinations in English, Turkish, Russian, Persian, Arabic, book-keeping, geometry and physics, with many experiments, and with songs in English, Armenian and Turkish, and with Persian instrumental music. The exercises were concluded with weddings between two of the class, and two of the graduates of the girl's school amid great rejoicing. Mr Wilson's address to the students was in Armenian.

The Medical Missionary is honored in Teheran and Tebriz by the Shah and the heir apparent, and every where by the officials. The native physicians trained in Mission schools have access to Governors, Khans and Aghos, and can preach the cross to all. The medical service in the hands of consecrated

men is the special means of access to palace and hovel every where in Persia.

Dr. Shedd says that open discussion with the ecclesiasties is practicable, as it was not a generation ago. A Missionary is needed for just this work—to discuss the whole controversy between Christianity and Islam in its original sources, in the Arabic and Persian traditions and the Koran. The work of preaching Christ from town to town, and hamlet to hamlet, as heralds is needed every where. There is no more inspiring work in all the world than to raise up the native church and native ministry in Moslem lands, and then lead them and to teach them in the spirit of the Master, "its my Father has sent me, even so send I you."

Messrs. Shedd and Labaree assist the instructors in the Ooromiah College. Mr. St. Pierre who is in charge works from 5 A. M. till 9 P. M., leaving him only time for his meals, and none for recreation. They have seventy pupils, and have had two revivals during the year. The annual examination would have been creditable in an American College. The alumni had lively discussions "on begging" and on "the problem of work for educated men."

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NEWS OF THE CHURCHES.

VENTURA.—The Presbyterian church in this place is prospering finely. June 1st sixteen persons united with us, and on Sept. 1st twelve more were received into membership. The majority are heads of families, and unite on profession of faith. The future for our church in this beautiful valley is full of promise.

JOS. M. CRAWFORD.

SAN JOSE.—The attendance at the Communion last Sabbath was so large that all could not be accommodated in the body of the church. The elders had to take the elements into the galleries. There were thirty-two additions to the church, five by profession and twenty-seven by letter. Last year, though the pastor was absent most of the time, the additions were 130, of which 65, one half, were by profession. With the pastor at home we hope for a still larger growth this year.

PLACERVILLE.—The services held at the Presbyterian church last Sabbath were of an unusually interesting character. That of the mourning consisted of an able sermon by the pastor, addressed more particularly to the old people yet, pleasing and instructive to the young as well. The decorations were peculiarly tasteful and appropriate, consisting of two large sheafs of ripened grain bound with bands of ivy green, representing age or time's work in the life of man. They were placed one on each side of the altar, with a bank of beautiful flowers and evergreens between.

In the evening Mr. Curry delivered a powerful temperance address, one fairly bristling with new and telling points. It is well understood that the subject of temperance is something like the modern Fourth of July oration, well worn and thread-bare, but in this instance Mr. Curry in a measure left the old beaten path and entered a new field, given many illustrations, thereby interesting a large and appreciative congregation.—*Mountain Democrat.*

OAKLAND.—Sabbath, Sept. 22d, was a happy day for the Second Presbyterian church. The pastor, Mr. Rice, preached a short sermon on the fulness of Christ's salvation, from the text, "Of his fulness have all we received, and grace for grace."

He then announced that an effort would be made to raise \$1,150, including the price of a new organ, taxes and a building debt. Various sums, aggregating \$1,150, had been written in small squares on a black board, and these were canceled as they were subscribed. In just a half hour the entire amount was raised. Later subscriptions have increased the sum, and all gave with remarkable cheerfulness.

MARYSVILLE, Cal.—We are glad to learn that the church at this place is receiving extensive repairs and a valuable addition. The building erected during the flourishing mining days of 1860, is of brick, and has a spire one hundred and sixty four feet high. Its architectural proportions are very pleasing, in fact some persons have pronounced it the handsomest church in California. This building is being thoroughly repaired, the interior painted, frescoed and refurnished. Also an addition is being erected containing Sunday school rooms, parlors and study at a cost of about \$7,000. It was hoped that the whole could be completed during the pastors vacation, but some delay in starting the work render it necessary for the congregation to worship in the Court House for a time.

CUCAMONGA.—A Presbyterian church was organized here Sept. 28, '89, with fifteen members, all by letter. J. P. Cutler and Dr. Henderson were elected and installed elders, and Lewis Smith deacon. Rev. J. J. Marks, D.D., resident in the community, was most heartily chosen the minister of the new church. Dr. Marks is over eighty years of age, and has preached the gospel more than fifty-seven years, and has so lived in this community the past two years, preaching regularly more than one year, that he has won the hearts of all, without exception, and they gladly join, under his leadership, in earnest work for Christ and for souls.

F. D. S.

LOS ALAMOS, Cal.—On last Sabbath in the organization of the session of Los Alamos church, I was elected clerk. I am told the clerk is expected to address a few lines to The Occident from time to time. Two of our members, uniting during the year on confession, take letters to join the church in Santa Barbara. Two more to join the church in Berkeley. The latter because of dull times here, and all four were workers, and we will miss them. Our house of worship at Los Olivos is not finished but answers every present purpose. The Sabbath-school with a weekly average of twenty-five is doing well. Our pastor, Rev. Mr. Mitchell, preaches on the first and third Sabbaths of each month, and the M. E. minister on the second and fourth to growing congregations. The house of worship is in care of my associate, Elder Weir who lives at Los Olivos. Rev. Mr. Mitchell has been afflicted six weeks with serious illness in his family; not to prevent him filling his appointments but making his stay on this part of the field shorter than usual, and will probably prevent him from going to Presbyter or Synod.

E. P. VURGERON.

Los Alamos Dist., Sept. 25th, 1889.

SANTA ROSA.—The Ladies' Presbyterian Society of Benicia Presbytery met in the Presbyterian church of Santa Rosa at 11 o'clock Thursday morning, the 26th ult. Delegates were in attendance from San Rafael and Healdsburg, and messages of greeting were received from every other society of the Presbytery. The morning hour was occupied with devotional exercises, and business connected with the new organization, and at 12.30 the ladies adjourned to the spacious dining-room of Mrs. T. J. Ludwig, where an appetizing lunch was spread for them. At 1.30 the business of the day was resumed, the first in order being reports from auxiliaries. Papers on "Woman and Missions," "Band Work," and "Advantages of United Effort in Presbyterian Work" were read, and the subjects discussed. Much interest was manifested in the success of our new enterprise, and we sincerely hope and trust that this is the beginning of a renewed zeal in the missionary labors of our presbytery.

M. E. CHASE.

Presbyterial Secretary.

ST. JOHN'S CHURCH.—A most unexpected pleasure was conferred on the people of St. John's Presbyterian Church in this city, last Sabbath morning, by a discourse from Principal Rainey, of Edinburgh (Scotland) University. The doctor arrived in our city last Saturday by steamer, en route from Australia, thus far on his way homeward from his trip around the world. He left Scotland in April last, and has spent a large part of his time in the colonies. The doctor is the successor in the University of the world renowned Dr. Thomas Chalmers. He is well known throughout the whole Presbyterian church and needs no words of ours to commend him. To-day he stands in the front rank of Scottish divines, and he bears his honors meekly. No one who listens to his discourses will deny he is a man of marked ability. Although advanced in years he bears the impress of a man of strong physique, and one of a type of remarkable men of the present age. Strongly Scottish, or Scotch, but none the worse for that, for Scotia has been the birth-place of many men of renown.

Our pastor, the Rev. Dr. Smith, met him at the steamer, hoping and expecting to have him preach for us, but by reason of the fatigue attendant on a long sea voyage the Principal thought it best to decline however, on his appearance among us in the morning he was constrained to speak to us, and although at brief notice. He gave us a discourse full of comfort and encouragement to such as wait on the Lord. His text was from the words in Psalms 46th Chap., 4th verse. "There is a river, the streams whereof make glad the city of God."

In his remarks he referred to the city where dwellers abide, which we naturally

conclude is a place of safety often spoken of in old Testament times, a place where foes are prevented from entering and those inside are protected. Yet with all these qualities and privileges, still there may be no river to make glad within its enclosure. The situation of the Jerusalem of old was marvellous for beauty and strength, and yet even within its walls no river with its benign influence, shed its bounty and blessing. A city may be well situated and a beautiful place in appearance but dry as dust, nothing in it to gladden its people or surroundings.

There are two pictures in the text which the idea of which we may grasp. The city and the river.

The one is given to us in Genesis following hard after the expulsion when men gathered together. The other begins earlier in the book and ends only with the last of the Revelation—which is a blessed consolation to all believers, especially to such as are truly thirsting, to them comes this river, this water, and word of life. The divine spirit of God manifested to man, in the flesh, by the Son of God, promised by Him while on earth to come to all His people, which promise was fulfilled as most surely shall all such promises be. They are to us His sure word and based upon the whole word of truth and are unto us yea and amen in Christ Jesus.

I need scarcely say this is not a sketch or even an outline, but to all who heard the discourse it was a grand message, well enjoyed and long to be remembered. We only wish the fact of his preaching had been widely known so that many more might have shared in the privilege.

And while using your columns on this occasion pardon me if I add a word as to our church. It is no doubt very well known among our own people, that St. John's has fully entered on its work in our new field on the corner of Octavia and California Streets.

We have a large church building modeled after the old St. John's, with the addition of a large basement containing a large Sabbath school and lecture room, class rooms and ladies rooms.

Our Sabbath school is increasing in numbers and interest. Our young people and ladies are fully alive to the work of the church. We are gathering in members at every communion season. We have a choir second to none in the city. But as to our pastor, last to be mentioned but not the least in our estimation, we can truly say he is a faithful and earnest servant of God, working and laboring faithfully for the upbuilding of the church, and the advancement of the kingdom of our Lord Jesus Christ.

With all these and an earnest working people we do trust to have and abound, and to all in our vicinity (or elsewhere) we do extend through you a cordial invitation to visit us in our new location.

M.

NORTH PACIFIC NOTES.

It has been now past a year since the Astoria church became vacant by the resignation of Dr. E. W. Garner, who, on account of ill health, and after forty-three years of labor in the ministry, deemed it advisable to rest from further labor in the active ministry. It sometimes happens that churches made vacant by the resignation of such beloved pastors are a long time in fixing their affection on another, and often spend a year or two in hearing candidates and then failing to agree on any one of the number heard. This is not the case with this church, be it said to their credit; but on the contrary, they have heard but two ministers with a view of asking for their services, and in each instance extended a call, but without avail. Their attention was then directed towards an honored pastor in Minneapolis, the Rev. S. M. Campbell, D. D., of the First Presbyterian church of that city, without seeing or hearing him, upon the recommendation of some of the brethren of the Presbytery, based upon his former

record, the church extended to him last spring a unanimous call, but his church declined to release him. Upon receiving a second call, however, and insisting upon a release from his work in Minneapolis, the church finally granted his request, and he accepted the call to enter upon the work the first Sabbath of October. This fills the only vacancy in this Presbytery, which is not really a vacancy, as Dr. Garner has supplied there during the past six months. We are glad to see the gray heads come among us, as our Presbytery has but few men who have crossed the supposed dead line of fifty.

The Calvary church, Portland, Rev. Dr. Landon pastor, received seven new members at their September communion. Three of our churches, among them the one mentioned above, have arranged and carried out special services for the children, to open up the fall campaign of Sabbath-School work, and work in behalf of the children. The other two churches are First, East Portland, and my own, the last to be carried out the first Sabbath of October. Dr. Landon preached in the morning on "The Relation of the Home to the Sabbath-School," and in the evening the children rendered a programme of singing and recitations, much to the delight of the congregation. Similar exercises were had at Bro. Ghomley's church. In our own, the Sabbath-School hour will be given up to a programme by the children, to which all the children whose names are on the roll are invited by printed invitation. The object of these special efforts is to bring the children all together and endeavor to hold them during the fall and winter work, and to interest them in working in the interest of the Sabbath-School.

W. O. FORBES.

NOTES FROM THE MISSION FIELD.

DEDICATION AT NAVARRO.

For more than two years services have been held at Navarro. The Mill Company is a generous supporter of our minister, Rev. Richard Messenger. They furnish him a house and give \$300 per annum towards his support.

In order to provide a convenient and pleasant house of worship, they agreed to set apart a lot and donate the lumber for a chapel. The necessary funds to erect the building was secured by Mr. Messenger from those employed in the mill and from friends in Mendocino, Little River and San Francisco. So long as our church continues its work there, it will have the control and use of the house.

As soon as possible a church will be organized. For the present the Lord's people there will unite with the church at Little River, under the care of Mr. Messenger.

Wednesday, September 18th, was the day set apart for the dedication of the Lord's house. The mill was closed down and its large working force at liberty to enjoy the day.

Mrs. Schnabel, the principal owner of the property, was visiting Navarro, and heartily rejoiced in the progress of the work that owes much of its success to her sympathy and encouragement. Her brother, Mr. G. F. Clark, the Superintendent of the mill has been a kind and generous supporter of the mission from its inception. The opening sermon was preached by G. S. M. at 2 o'clock P. M.

At 4 a large party went on an excursion by train up the Navarro River, nine miles. An excellent local band accompanied the excursionists and cheered their hearts with enlivening strains of music. This proved to be a delightful part of the entertainment provided by Mr. Clark. At 6:30 many partook of a generous supper furnished by the women of Navarro.

At 8 o'clock the chapel was filled, and with hymns of praise, with appropriate Scripture lessons, with addresses and prayer to Him whose presence and glory filled the temple upon Mt. Mariah, the

house was solemnly dedicated to the worship of God.

Rev. John P. Rich, of Mendocino, was present and delivered an appropriate and interesting address. This marks another important step in the progress of our church along the coast of Mendocino County.

It may be a matter of interest to many readers of THE OCCIDENT to repeat in brief what has already been published: In May the church at Sonora was dedicated; in June the Fort Bragg church; in July the Grizzly Bluff church, in Eel River Valley; in August the Valona church on the Straits of Carquinez, and in September the Navarro church. This is not a full list, but includes those in whose dedication services the writer took part.

September 29th, the Presbyterian church of Clements was organized with eight members. Rev. M. D. A. Steen D.D., of Woodbridge has been preaching at Clements for several months past. Mr. Thos. Clements, who owns a portion of the town site, will give a lot and the brick for a church building. As soon as possible this work will be undertaken.

Mr. Jessie McDonell was elected, ordained and installed Ruling Elder of the new church.

This is a gain of two churches in the Presbytery of Stockton during the last six months.

It was a pleasure to attend the Presbytery of San Francisco in one of its youngest and most prosperous churches, the Centennial of East Oakland.

This church is enjoying great prosperity under the pastoral care of its able and devoted minister, Dr. Dickson. With astonishing rapidity the city is extending beyond this church, but recently on the outskirts.

It promises soon to be one of the strong and influential churches.

J. S. M.

SOUTHERN CALIFORNIA ITEMS.

PRESBYTERY OF LOS ANGELES.

At the opening session Tuesday evening, 24th inst., at the First Church, Los Angeles, the attendance was good, and the sermon by the retiring Moderator, Rev. A. Carrier, D. D., was, as brethren afterwards said, "most appropriate, just what we needed, suggestive and uplifting." The discourse was upon the words, "There be many that say, Who will show us any good? Lord, lift Thou up the light of Thy countenance upon us. Thou hast put gladness in my heart more than in the time that their corn and their wine increased," Ps. 4:6-7.

The Rev. Eugene R. Mills, of Redlands, was chosen Moderator, and gave much satisfaction as presiding officer. The deliberations of the body proceeded harmoniously. In the devotional meetings, Wednesday and Thursday, true fellowship prevailed, and earnest prayers were offered for a fresh baptism of the Spirit.

Your correspondent will be pardoned for not making a very full report of the Presbyterial proceedings. There is only time to note some of the most prominent items.

The resignation of the Stated Clerk, Rev. Robt. Strong, called forth many expressions of surprise and regret. Since 1873 he has served the churches in this capacity with rare fidelity and efficiency. Owing to his health, which he considers to be seriously impaired, he has resigned his office. The Presbytery, although convinced as to the reasonableness of Bro. Strong's request, decided, as a tribute of respect, not to accept his resignation, and a letter was forwarded to him, expressing warm sympathy in his troubles and gratitude for his long-continued and valuable services. The Rev. D. Young was appointed as his assistant for the year, with the understanding that he is to perform all the duties of Stated Clerk, and that all

communications relative to that office be addressed to him at Orange. As some compensation for these extra labors the Presbytery orders the sum of fifty dollars to be paid, and this sets a good example.

The matter concerning the advisability of a division of this Presbytery was referred to a committee instructed to obtain the views of all the sessions on this subject, and to report at the spring meeting. Officers of the churches will be asked to state if they approve of any division, and if so, whether they think it advisable to have three presbyteries—Santa Barbara, Los Angeles and San Diego. Ministerial relief and systematic benevolence were strongly urged by the chairmen of the respective committees, and encouraging facts were presented, showing a growing appreciation in some quarters of these causes. Various applications for aid, recommended by the committee on Home Missions, were approved. Under this department the Spanish work, begun a year ago, was freely discussed. It was resolved not only that the Board be asked to continue its aid for the prosecution of these labors among the Spanish-speaking people, but also that the work should be enlarged, if possible, by enlisting the co-operation of other presbyteries in this Synod.

The place of the Rev. Mr. Strong, on the Committee of Home Missions, vacated by his illness, was filled by the appointment of the Rev. J. L. Russell.

The Occidental University and Academy had their claims on denominational interest presented most earnestly by the Rev. Dr. Weller and Prof. Parkhill, and a resolution was passed, warmly commending this important enterprise to our churches. Financial aid is needed at this juncture. The University starts out on a new year with better prospects as to students than a year ago. There, as well as at the Academy, the corps of teachers is an excellent one.

The pastor of the Ojai church, the Rev. A. G. Daniels, was reported as laid aside from active work by illness of a serious nature. The Presbytery expressed to the brother its hearty sympathy and its glad recognition of his fidelity and worth as pastor at the Ojai, and chairman of the Committee on Systematic Benevolence.

The verbal reports of the state of religion in the churches were most of them encouraging in tone. The chairman on the Narrative, in summing up these reports spoke of the past months as those of pressure, "in many cases a pressure toward God." The loyalty of the people was commended, and especially the devotion of the women to mission work within our bounds. And the brethren who are struggling manfully amid special discouragements were not forgotten.

Presbytery, at the request of Rev. Joel S. Gilfillan, with the reluctant concurrence of the Bethany church, Los Angeles, ordered that the pastoral relations be dissolved, the Rev. Mr. Cockins to declare the pulpit vacant the first Sabbath of Nov. next. Dr. Hamilton, who represented the church, bore testimony to the loving and indefatigable efforts of Bro. Gilfillan, who has endeared himself to many in this section.

For the first time in its history the Presbytery of Los Angeles adjourned without passing a vote of thanks for entertainment. This was because the brethren had voted at a previous meeting not to tax the hospitality of any church. The general experience as to this new departure was not favorable. Dr. Hunt, elder of the First church, said this lack of entertainment was by no means due to a lack of willingness on the part of pastor and people of his church. He was sure the people would lose inestimable advantages if not permitted to entertain as heretofore. Whereupon the Presbytery accepted an invitation from the First church, Los Angeles, for the spring meeting, with the

prospect of being entertained, and an invitation, through Dr. Noble, for the fall meeting at San Diego, with the same pleasant prospect. So when we were all feeling quite happy over the thought that hospitality and good fellowship were to characterize our meetings in future, Presbytery adjourned to meet in Sacramento at the call of the Moderator during the Synod.

A. M. M.

SOUTH PASADENA, Cal., Sept. 28, '89.

SAN FRANCISCO PRESBYTERY.

On Monday evening, Sept. 23, the Presbytery was welcomed for its fall meeting to the beautiful chapel of the Centennial church, on the corner of 24th Avenue and 16th Street, East Oakland. On the large lot in front the main church edifice will be built.

Rev. F. A. Horton, D. D., retiring Moderator, preached an earnest sermon on the text, Matt. 7:29: "For he taught them as one having authority, and not as the scribes." Rev. John Carrington, pastor of Lebanon church, S. F., was elected Moderator for the ensuing six months. There was a large attendance, only three ministers resident in the bounds being absent. Nineteen churches were represented by elders. Rev. I. N. Hurd was received by letter from the Presbytery of Stockton. Mr. Hurd is doing fine work at Concord. Rev. James White, an aged minister honorably retired from active service, and residing in East Oakland, was received by letter from the Presbytery of Whitewater, Indiana. Mr. W. C. Ives of Larkin street church, S. F., Mr. Harvey U. Shields of the Second Church, Oakland, and Mr. Charles Dalziel of the First Church, S. F., were taken under the care of Presbytery as students for the ministry.

The overture from the General Assembly concerning a revision of the Confession of Faith, was considered in committee of the whole, and answered in the negative. A resolution expressing the views of the minority was placed on record, stating that a revision is desired only in phraseology and proof texts, without any change in doctrine. The time for discussion on revision being limited, Dr. Mackenzie condensed his views into the following sentence: "Because the strain on the intellectual conscience in subscribing the Confession is already sufficiently severe, and because the latitude allowed for the differences arising from the personal equation of men is at present sufficiently narrow, and because the present tendency of revision is towards a rigorous exactness of words on a subject too profound for any uninspired words, and is therefore a tendency to make the strain more severe and the latitude still more narrow, and thus to limit the liberties we have long enjoyed, I am opposed to revision."

Presbytery approved pastoral calls from Calvary church for Rev. Thomas C. Easton, D. D., of the Reformed church of Newark, New Jersey; from the Berkeley church, for Rev. W. C. Falconer, D. D., of the Presbytery of Dayton, Ohio, and from the Memorial church of S. F., for Mr. Franklin Rhoda, a Licentiate of this Presbytery.

The question of a "representative synod" was considered, and it was unanimously resolved that the time has not yet come for a representative synod in the case of the synod of the Pacific.

It was decided to elect commissioners

to the General Assembly at the stated quarterly meeting in December.

Rev. B. L. Aldrich was dismissed at his request, to unite with the Presbytery of Puget Sound.

The First Presbyterian church of Klinknerville was granted leave to change their name to the First Presbyterian church of Golden Gate.

The evening of Tuesday was given to the reports of the committees on Home and Foreign Missions. Several earnest addresses were made on the Home work, and the reports of progress were most favorable. On the Foreign work, Rev. S. C. Peoples, Missionary of the Laos Presbytery, made an address, and the further consideration of the report was referred to the adjourned meeting.

The ladies of the Centennial church received many encomiums for the bountiful luncheon and supper served to members of Presbytery.

A resolution looking to the formation of a new Presbytery of Oakland was made a special order for an adjourned meeting on Monday, Sept. 30.

The committee on Christian Life and Work made an excellent report, which the Presbytery ordered to be printed and sent to the churches, and made it the order for an adjourned meeting to be held in Calvary church Monday, Oct. 14, at 10 A. M.

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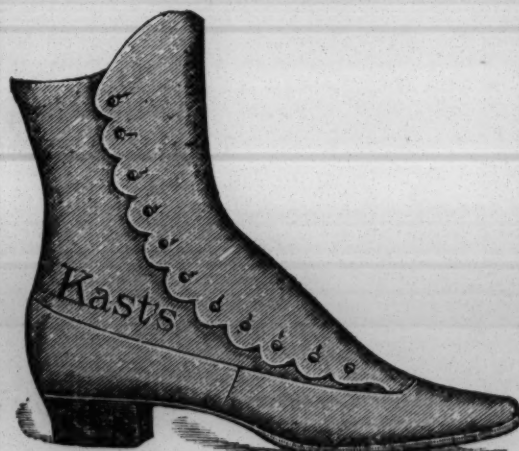
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The Chairman of the Convention of Liquor Dealers at Rochester, N. Y., began his speech thus: "Let us return thanks to the Giver of all good for the many fruitful blessings bestowed on us since our last convention !!!" There was, however, no minister to lead in prayer. We do not think one could be found to do that.

We desire to mention that J. D. Welch, 1133 Fillmore st., makes a specialty of sanitary plumbing and sanitary goods. First-class plumbing and gas fitting will be found combined with moderate prices.

Mrs. Helen E. Starrett, Principal of the Kenwood Institute, Chicago, has predicted in the September *Forum* as sweeping a reform in household economy as the most daring political economist has predicted in political economy. She foresees the day when cooking and house-cleaning will be done by organized companies which will serve every family according to its desires; and the servant girl will disappear, carrying with her all the trouble that she brings and the present wasteful system.

The fact that our local physicians recommend the Crystal Hot Sea Water Tub and Swimming Baths, foot of Mason street, North Beach, is a tribute to real merit.

Congressman Samuel Sullivan Cox died painlessly at his home in New York, on Sept. 10th, surrounded by his friends. He was 55 years old and a native of Zanesville, O. Heart failure was the immediate cause of death.

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It is said that there are more Jews in New York City than in Jerusalem itself, the number being nearly 90,000. They keep up their distinctive worship and maintain forty-nine synagogues. They are a recognized force in commercial and political circles. Among them are wealthy bankers, princely merchants, able and influential editors, and active politicians. They are generally moral and industrious. While they comprise ten per cent. of the population, their contribution to the criminal classes is less than one per cent.

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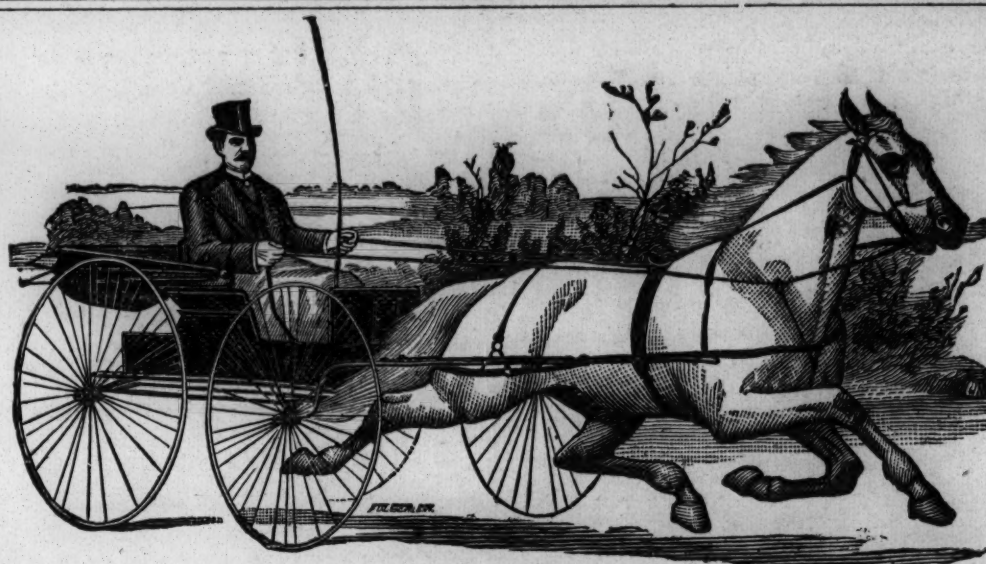
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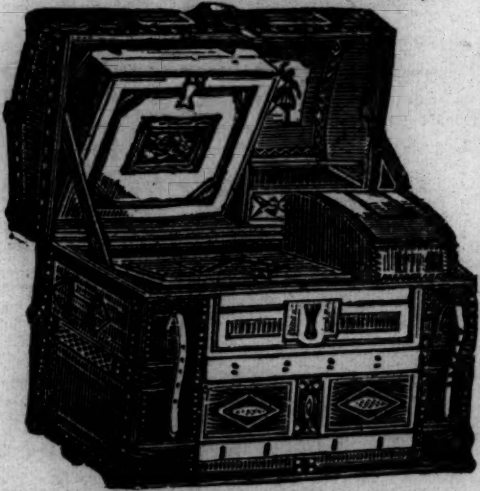
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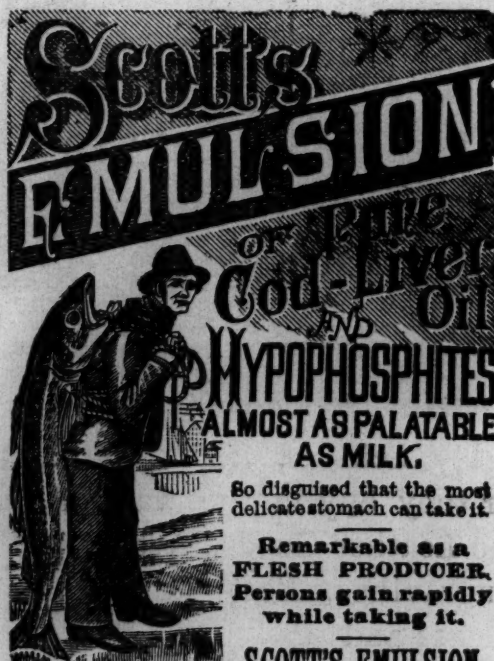
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Rev. W. F. Brooks was released from the pastorate of Grace Memorial church, Pittsburgh, Pa., to accept the Principalship of Beaufort Normal Academy, S. C., to which he has been elected by the Board of Freedmen.

Rev. J. T. Gibson resigned the pastorate of the Sharpsburg, Pa., church, to accept the office of treasurer and office secretary of the Board of Freedmen.

On the 1st inst. the corner-stone of the new house of worship for the Shadyside, Pa., church, was laid. The building is to cost \$100,000.

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The congregation of Kingston, Pa., is building a \$7,000 manse, to be ready for occupancy Nov. 1.

September 1st seven persons were received into the church of Weona, Ill., upon profession.

The new house of worship at South Sioux City, Neb., was dedicated on the last Sabbath of August.

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Rev. J. D. Counterline, of Albany, N. Y., has been called to York, Neb. The call has been accepted, and his work begun.

Rev. W. H. Miller, of Finlayville, Pa., has accepted the call to St. Paul, Neb. He took charge the first of this month.

Rev. Thomas W. Leard, of Athens, Ill., has received a unanimous call to church of Schuyler, Neb. He has signified his willingness to accept, and will soon begin his labors.

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September 8th communion services were held in the Presbyterian church of Kokomo, Ind., Rev. R. G. Rosecamp, pastor. Sixteen persons united with the church, eleven on profession.

At the communion services, Sept. 1, of the church of Holton, Kan., eighteen persons were received, fourteen on profession. The latter were all from the S. S.

The Roman Catholic Church is said to be steadily declining in numbers in England.

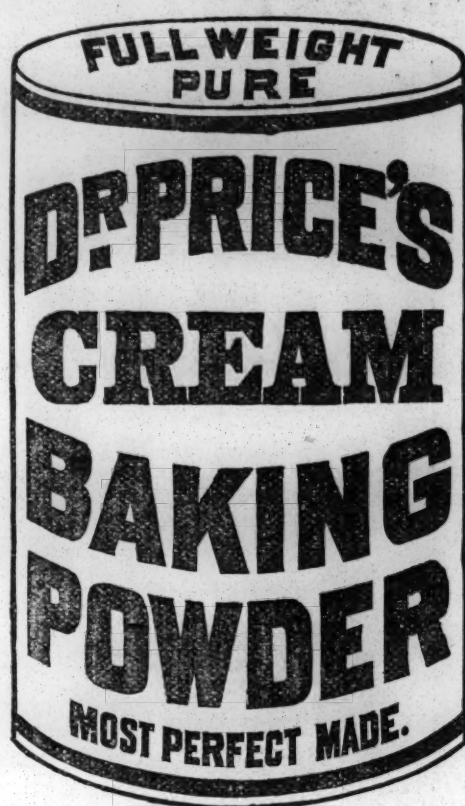
The receipts of the American Board for the year just closed were \$394,994 in donations, and \$153,653 in legacies.

Princeton Theological Seminary opened last week with 190 students in attendance, and with more coming.

Four of the bishops of the Church of England are above 80 in age; twelve are above 70. The *St. James Gazette* advocates compulsory retirement at a fixed age.

One of Japan's most successful native pastors, the Rev. J. T. Ise, is now visiting this country. He gives a most favorable account of the outlook of Christianity in his native land.

The twentieth member of the Presbyterian church of Norris, Mich., was received last Sunday. She is a lady of over eighty, who left the Presbyterian fold nearly sixty years ago, that she might worship with her Methodist husband. In her aged widowhood she again unites with the church of her youthful choice.



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